13:3

WORLD CALL

—H. R. Ferger.

What's Coming in Foreign Missions?

MARCH 1931 15 CENTS

THY KINGDOM COME!

In the midst of the recent political difficulties in Brazil, the leading newspaper, *O Jornal do Commercio*, printed on its front page in bold type, double column width, a prayer, a portion of which is reprinted here.

O God, in the dark and critical hours of humanity, our troubled spirits turn to Thee, who, two thousand years ago didst say, "I am the Way, the Truth, the Life."

Civilizations that expect to live without Thee, believing themselves, in their pride, to be immortal, disappear as the centuries roll on, leaving behind them only the magnificent ruins of a Tower of Babel as a monument of their pride.

They will fall who have built their power on the strength of their armies! They will disappear who have made of science the divinity of their altars! They will also pass away who trust in the gold and silver of their wealthy treasuries! And the happiness of which they dream outside thy law shall remain forever as the sphinx in the dumb and melancholic immensity of the desert!

Lord, come Thou and reign over us. Let it not be a mere sham of reigning like those unbridled soldiers of Pilate who hung about Thy shoulders a purple robe of pompous words or put in Thy hands the ridiculous scepter of a mocked authority or placed on Thy brow a crown of thorns, but who denied Thy commandments.

No, no, Lord, reign Thou over us in real truth and in the ample significance of the prayer with which thou didst teach us to invoke the advent of Thy Rule: "Thy Kingdom come! Thy will be done!"

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

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International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building, Indianapolis, Indiana

Including

American Christian Missionary Society — Foreign Christian Missionary Society
Christian Woman's Board of Missions — National Benevolent Association
Board of Church Extension

Representing also

Board of Education, 309 Chamber of Commerce Bldg., Indianapolis, Ind.
Board of Temperance and Social Welfare, 412 Chamber of Commerce Bldg., Indianapolis, Ind.

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Subscription price $1.50 per year net in advance; 15 cents per copy.

Copyright, 1931, by United Christian Missionary Society.

Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Notices concerning change of address should be mailed to United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Who's Who in This Issue

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The First Page

THE greatest story in connection with the return of Grace Young and Mrs. J. C. Ogden to Tibet is not told in the brief *au revoir* on page 15. Between the lines is a mighty challenge of faith to the church at home.

For days the question of the return of these two brave women to far-away Batang hung in the balance. No matter in recent years has given the foreign department, the Executive Committee of the United Society and others close to the work, deeper concern. Many anxious hours were spent in study and prayer. The Christian flag has not been planted without a price in Tibet as the simple granite slabs on the wind-swept plateau that mark the resting places of Dr. Shelton and Dr. Loftis will testify, bearing daily the message to the wayfaring man in Chinese, Tibetan and English that "greater love hath no man than this." At present only two families are carrying on in Batang, Dr. and Mrs. Norton H. Bare and Mr. and Mrs. Marion Duncan. Alone among the Tibetans on the roof of the world, these two young couples and their children are holding the only fort of Christian civilization in all that region, awaiting reenforcements from home.

Now Mrs. Ogden and Miss Young are starting out alone on the long and difficult trip to relieve them on faith that the church at home will "stand by." The hearts of both of these women are in Tibet. After giving twenty-five years of her life to its people, Mrs. Ogden returned to America two years ago to see her husband, broken in body and spirit, pass to his reward. But she is setting her face again to the long, long trail, ready to give her remaining years to service for her Lord in bleak Tibet. Miss Young, after serving one term on the field, came home on furlough at the same time. When her return first seemed in doubt she offered to pay her own expenses back to Tibet and, in addition, has recently laid upon the altar a self-denial gift of $500 which total sum represents her life savings!

Oh, Church of Christ, can we accept such gifts of life and love without matching them?

DEALING so much with the intangible elements of this life, which take us soaring into the clouds of ideas and ideals, it takes a jolt like the following to remind us that our feet must remain on the earth where we are dealing also with brick and stone and houses and lots. And that while we may look for the divine in other people we are human enough ourselves to make many mistakes—although not all of them are accepted in as good-humored a fashion (aye, there's the rub). Anyway, we pass the letter along not only to restore the Seminary to its proper location but to give a glimpse of the human qualities of these understanding missionaries of ours.

Evangelical Seminary,
Rio Piedras, P. R.

My dear World Call:

We are always so happy to get WORLD CALL. If I happen to get hold of it first I insist that it is time for the *señora* to occupy herself with getting supper. If she gets hold of it first she is sure to think of something that must be brought from the store before another thing can be done.

I was especially happy to get the December issue, because up to that time I did not know that the Evangelical Seminary had been moved from Rio Piedras to Manatí. Of course as soon as I saw the photograph of the fine group of young men (students and faculty of the Seminary) and read the inscription under it I realized my mistake. I suppose many of our friends are quite confused also for we are still getting Christmas greetings addressed to us at Manatí and then after a time being forwarded to Rio Piedras. You see, you should advise us beforehand next time you are going to move an institution like that so that we can move also.

Really about the only thing WORLD CALL needs to make it perfect is for its staff to visit Puerto Rico and get a first-hand impression of the most beautiful piece of land, the most perfectly lovely climate, the most delightful people, the most tragic needs to be found any place on the globe. Why not bring the next party you conduct to Puerto Rico? If that is going to be too long off, just hop on a boat and come down for a few weeks or months where every minute will be filled with things worth while and beautiful. If you do that we will so impress Rio Piedras and Evangelical Seminary on your mind and heart that you will never be able to separate them again.

Fraternally yours,
C. MANLY MORTON.

P. S. If it is possible, please bring that Seminary back to Rio Piedras!

LEST one should wonder that there is still a little work for Christian missionaries to do (because two thousand years have elapsed since they were first given their task), here is a list of the numerical standings of the organized religions which should clear the cobwebs from our thinking:

Roman Catholics	331,500,000
Orthodox Catholics	144,000,000
Protestants	206,900,000
Total Christians	682,400,000
Jews	15,630,000
Mohammedans	209,020,000
Buddhists	150,180,000
Hindus	230,150,000
Confucianists, Taoists	350,600,000
Shintoists	25,000,000
Animists	135,650,000
Miscellaneous	50,870,000
Total non-Christians	1,167,100,000

IT STRIKES us that the article, "What's Coming in Foreign Missions?" (page 5) is one of the most frank and comprehensive statements of the situation that confronts us in foreign missions that has ever been made in the same limited space. The problems are many but the major ones hinge upon the new attitude taken by the whole religious world and summed up by Mr. Yocum when he says: "The Jerusalem Conference said something like this, 'Our fathers could not bear to think of men dying without Christ. We share that horror. But we cannot bear to think of men living without him.'"

Read these three statements, think upon them, quote from them.

WORLD CALL

VOLUME XIII MARCH, 1931 NUMBER 3

The Dimness of Our Souls

WHILE Easter week has been set aside among our churches as a time of self-denial, it should be kept in mind that, as a matter of fact, there can no more be a special week for self-denial than there can be a special week for being good or being kind or being happy. We cannot suddenly decide to love on a certain day and actually do it. Only the formal act will be there to mock us. Selfishness is a monster that dies a lingering death. We can bring our gifts at a special time, the result of our self-denial, but that is all. And that is all that those who are seeing the great need for the observance of self-denial have in mind in setting aside the week of Easter.

Already, as a brotherhood of Christian people, we have been depending too much on one day or one season to take the dimness of our souls away. We have overlooked the primary fact that habitual self-denial should be at the heart of every true Christian's life for it is the meaning of the cross which is at the heart of Christianity. Self-denial spells the difference between living and life. Before Christ gave his cross to men to bear, there was living but it was not until he transcended self that there came Life. And those who follow in his train today bear testimony, not on one day or in one season but every hour of every day that Life, as distinct from living, is the reward of denying ourselves.

Certainly Disciples of Christ need to learn this glaring truth as much as any Christian body on earth. On the editorial desk at this writing is a compilation of statistics for 1930 made by the United Stewardship Council. The giving of twenty-five leading communions is listed, and Disciples of Christ stand in the twenty-fourth place in their per capita giving for all purposes! This is not the first time such a report has given our brotherhood ample reason to hang its head. But always someone comes forward with the explanation, "The figures aren't accurate; not all of our churches will send in their reports; we have no adequate system of obtaining a complete record," etc., etc., ad infinitum.

If there is some justification in such excuses for the ignoble place we hold in the giving of Christian people, we should, out of sheer respect for our name, make a determined effort to correct it. But if we are actually giving per capita less than any other Protestant body except one—the Southern Baptists—we should confront ourselves with a situation that is far more serious than can be computed in dollars and cents.

"Gentlemen, the King!"

PETER was the first person in all the world to publicly introduce Jesus to men. Aside from the fact of the miraculous elements accompanying this first effort at introducing Jesus, all that Peter had to say was simply put, involving none of the vain philosophies of men. He recited in simple manner what the spirit of God led him to say, what he had heard and seen with his own eyes, what he had beheld, what his hands had handled. That constituted the evangelistic appeal of the first witness. It won its victory. Three thousand souls were convinced, converted and saved.

The lapse of nineteen centuries has in no wise changed the nature of introducing men to Jesus Christ. But the task for the twentieth century, as for the first, must have the note of assurance for the cure of the deadly malady which shrivels the human soul. Our age wants as all ages have needed this positive message. "But ye shall receive power when the Holy Spirit is come upon you and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and into the uttermost parts of the earth." This is the marvelously challenging declaration of Jesus to his disciples. He does not, however, charge them with a task without assurance of power. Whatever else may be essential to the spiritual conquest of the world, spirit-filled, spirit-controlled messengers are primary. That is the beginning of all spiritual conquests, without which the task is robbed of its positive note.

Today the brotherhood of Disciples of Christ has a glorious company of spirit-filled, spirit-controlled messengers in distant places in the world whose sole objective in life is to introduce men to Jesus. In whatever capacity they function as foreign missionaries, in the schoolroom, in the hospital, in the brick kiln, in furrowed fields behind a plow or in the pulpit, their purpose holds. The message of those sent out by our Lord 2000 years ago is the same we are proclaiming today in divers ways—the simple, whole-hearted introduction of men to the King of Kings. Gentlemen, the King!

A Stone Not to Be Rejected

SOME illuminating conclusions are reached by Dr. H. Paul Douglass, author of the report on *Protestant Cooperation in American Cities,* which embodies the results of an elaborate and intensive study carried on by the Institute of Social and Religious Research for the past three years, of the work of church federations in more than twenty of the largest cities in America.

In answering the question, "When do Protestants cooperate and when do they not?" the report finds that "Protestants almost never cooperate for the sheer reasonableness of such action, or because they want to be brotherly. Cooperation at a given time or place always reflects some particular advantage or particular pressure that serves to carry over previously separate activities into a joint program at this point or that."

"Positively," the report continues, "one observes that Protestants cooperate when the inhibitions of ecclesiastical control are appreciably reduced, or when the impulse to cooperation is appreciably heightened, either by reenforcement from outside sources or by internal pressure; or when both conditions coincide."

Fuller cooperation has been handicapped, according to the author, by denominational jealousy or timidity. "The psychology of the official cooperators," he asserts, "is that of a mouse dallying with a trap. They are terribly afraid of getting farther in than they intend." As a result of this timidity Dr. Douglass finds that "ultimately there is very little which the federation can frankly discuss except accepted routine. The resulting mood cannot be very courageous." The federation movement "succeeds on practical levels by the utilization of naive impulses and the avoidance of major difficulties, not primarily because of penetrating thought or high courage and leadership."

The truth of these assertions no one who sees the total picture steadily and sees it whole will deny. Yet the situation is not wholly discouraging. The federation movement was never intended as a substitute for organic unity of the churches but only as one plank in the bridge across the chasm of our differences that might possibly lead to complete unity. If, standing on that plank now, we can see the more clearly our weaknesses and shortcomings, our "denominational jealousy and timidity," it is serving its purpose well. Dr. Douglass' specific complaint is "the failure of the federation movement to find, and indeed its general avoidance of any attempt to find, a basic philosophical and religious groundwork for itself." That task is patently outside of its purview. It would be glorious, we all agree, if we could find a common philosophy for anything that is being done today, but if we waited until it was found, or until it was recognized upon being discovered, the world's work would never be done.

Church federations are performing a needed task. They are producing some justifiable results as well as leaving an impression of Christian solidarity on the public mind that is not without significance. The very fact that their constituencies are beginning to cry for more basic unity is testimony to their effectiveness.

Starting Perpetual Motion

BY THE time this is read it seems certain that more than two thousand ministers will be making the regular two and a half per cent payments on their salaries into the Pension Fund. On February 6 over seventeen hundred had paid and goodly numbers were coming in by every mail. Naturally the churches are not quite so prompt in making their eight per cent payments but over twelve hundred of these were in on that date with a strong probability that the number would reach two thousand by March first.

The reaching of those two thousand full memberships in the Pension Plan means not only putting all of the benefits except age pensions into effect at once but it starts an endless chain of perpetual motion. Every month's payments are added to the reserves and promptly invested to begin earning interest which will be compounded every six months to the credit of each member. At the same time the payments on the eight million dollar fund are accumulating for the benefit of the older ministers.

It cannot be many days after the two thousand memberships are in full force before death will strike down some member of the group. (Read the tragic story on the back cover of this issue.) Immediately the outflow will begin: the thousand dollar death benefit, the three hundred dollar widow's pension and the hundred dollar child's pension. Perpetual inflow, perpetual outflow from the reservoir thus created. What a beneficent system of perpetual motion our fellowship has started!

On January 23, E. V. Stivers, former pastor of the great church at Eugene, Oregon, suffered a stroke of paralysis at Memphis, Texas, while trying to urge his brethren to quick and hearty action in the Pension Fund task.

This man of God, who tried to inspire our churches to a deeper concern for the ministry through prompt action in reaching Pension Fund goals, little knew how quickly he, himself, would need the protection of the Fund which he was soliciting for others. Now at his home in Eugene, Oregon, disabled and incapacitated for service, he writes: "Why should a man become totally disabled before he had been in the Pension Fund one year? Tell the preachers and churches for me that for the sake of all that is good and holy, get this Pension Fund *over!* Don't let anyone get into the fix I am in!"

What's Coming In Foreign Missions?

Our Leaders Take a Long Look Ahead

By C. M. YOCUM

UNLESS one has "the gift of prophesy and understands all mystery and all knowledge," and can discern the future with the eye of a seer, then the best indication of what the future holds is what the past contains and the present points to. Judging the future of foreign missions by this token it is quite certain that we may expect much in the way of problems, many of them new, some discouragements and disappointments, changing methods, some new and untried, not to say experimental ones, many opportunities and much in triumph.

Of course we will always have with us the problems of personnel and finance. So long as we deal with human beings and depend on the freewill offerings of organizations and individuals, and we can do nothing else nor would we, these problems will emerge. But we have some new and unique ones on our hands and more of them just ahead. Many of these we have created. They are largely the result of the effectiveness of past preaching or poor practicing or both.

Said Mark Njoji of Africa to a secretary of the United Christian Missionary Society six years ago as he and a group of Africans and missionaries discussed the method of taking the marriage vow in Africa and the seal to be set upon it, "White man, if your missionaries had come out here as some came saying, 'Our word is law, religiously, and you must obey it for our orders are from Christ's representative on earth and he is the final, infallible authority from whom there is no appeal,' we would not be coming to you today. But your missionaries did not do that. They taught us to read. They translated the New Testament into our language and handing it to us said, 'This contains the word of God. Read it and think.' This," said Mark, "we have been doing and this is our thought as stimulated and enlightened by God's Word." Such a method and spirit make for liberty and liberty impinged by bondage is the soil in which much present-day nationalism has grown. Now add to this new spirit the breaking down of the old restraints which abode in the old religions which are now giving way and one can better imagine than describe the problems which present themselves as missionaries try patiently, lovingly, wisely, successfully to guide these emerging new liberty-loving churches in mission lands. If the missionary's word was ever law, and once it was in many fields, it is no longer so. The nationals seek a higher authority and rightly so. To guide them wisely requires awareness to know their yearnings and needs, consecration to understand God's will, courage of a high order and patience of a long-suffering type.

Nor can we be too solicitous to always set the new churches right when according to our history and traditions and our approved practice we consider them wrong. Many times, though they may differ from us, they may be nearer the spirit and will of Christ than we, for often theirs is a simpler and less encumbered directness of approach to Christ than is possible with us bound or at least hampered by bodies of traditional truth. With the spirit of Christ in their hearts, the desire to know and do his will in their souls and the open Bible in their hands one dare not set too many limits or impose too many inhibitions lest one be found distrusting Christ, his Word and his brethren.

To lead a singing nation is the ambition of this class in music at the summer Institute conducted by missionary forces in Buenos Aires, Argentina, South America

As immediate aims and objectives change, so change attitudes and methods. When "evangelize" was the big word in foreign missions then that method which enabled one to preach at least once to the largest possible number in as

widespread an area as could be reached was the one adopted. But "Christianize" has superseded "evangelize." To give each person one opportunity to hear is not now our purpose, but to preach again and again, line upon line, precept upon precept, until folks not only hear but understand, believe, repent, confess and obey, and individual life is transformed in Christ, society improved and the nation won. Nor is it sufficient to save men's souls for eternity. The Jerusalem Conference said something like this, "Our fathers could not bear to think of men dying without Christ. We share that horror. But we cannot bear to think of men living without him."

The new Home Economics Building of the Nanking Christian Girls' School, built with money raised entirely by and from the Chinese

Now this calls for a different method. Under the old plan the missionary did everything needful and usually did it well. Under the new, there isn't much he can do beyond introducing Christianity into the land to which he goes, raising up, training, and helping to direct nationals who in turn shall carry the gospel message not only into unoccupied territory but into unoccupied realms of life as well.

This calls for an evangelism which wins the whole of life, a religious and Christian education which trains for Christian service most effectively, a vocational guidance which helps Christians of whatever ability to become self-supporting and self-respecting church members and citizens and the development of specialized national workers for either rural or urban, educational, social, medical, industrial or evangelistic work who can render the largest service for which their specialized training prepares them.

In our endeavor to adapt ourselves to this new condition we find our work in practically all our fields, in some to a greater, in others to a less degree comparing very favorably with the highest norms or standards. We learned the lesson early in Africa for instance and our nationals there as nearly everywhere else are surprising us in their ability to assume and discharge trustfully responsibilities given them. Of course there are bound to be some disappointments and many mistakes, but as another has said, "There is no good reason why the churches in America and Europe should have a monopoly on errors. We may share the privilege with the newer churches in the Orient, Africa and Latin America."

As methods change so change emphases. Believing that our fundamental purpose on the foreign fields is to establish churches of Christ in sufficient number, so located and so imbued with the evangelistic passion as to guarantee the Christianization of the territories where they are located and to carry on such other lines of activity as may contribute to that end, we are dividing our work into that which is directly and that which is indirectly evangelistic, thus giving a new and fresh emphasis to evangelism in its many effective forms.

Opportunities of the rarest sort and widely scattered lie ahead of us. Territorially there is much to invite. Tibet proper still lies unentered. Afghanistan is quite solidly barred, hence challenges. Mongolia, Chinese Turkestan and Baluchistan are untouched save at the borders. Mohammedanism in Africa still stands unwon. Vast regions about many of our own mission stations invite. The pagan tribes in the Philippines, the wistful Africans beyond the reach of our evangelists and many millions in our other fields call us, while in South America lies the greatest stretch of unevangelized territory on earth.

But this is not all. "Other areas than geographical have to be won for Christ, and much more stubborn ones. The unoccupied fields in the living and thinking of mankind in West and East alike banish all thought of complacency and satisfaction. The true missionary task of extending the principles and the spirit of Christ throughout the whole range of human activity is only just begun." To prosecute this task on last year's basis the mission boards of North America are calling for 778 new missionaries to fill up the gaps made by retiring or falling workers.

Now while aims, attitudes, methods, problems and personnel change there are other things which remain constant. The world without Christ still needs him. The non-Christian religions are impotent. Christ is not one in many but the only power to save. He is the same yesterday, today and forever, the power of God unto salvation to every one who believes. He is the same blessed Jesus whose feet pressed the sands on the shores of Galilee 1900 years ago. He is the same inspiring Teacher whose lips phrased those potent sentences which marked him as one with authority and not as a scribe. He is the same blessed Redeemer whose shoulders bent beneath the cross as he climbed the hill to Calvary. He is the same suffering Savior who was nailed to the tree to die for the sins of the world. He is the same conquering King who broke the bonds of death and came forth from the tomb clad in his spot-

less robes of immortality, pure as the spray as it glistens in the sunlight of the morning and ready for his place by the throne of God. Little wonder then that the Jerusalem Conference seeking a fresh statement for the Christian message could do no better than this, "Our message is Christ. He is the revelation of what God is and of what man through him may become." Little wonder also that when the Prince of Belgium asked Mark Njoji the difference between the hopeless appearing heathen he had seen and the Christians at Bolenge, washed and dressed and with the light of life in their eyes, Mark answered, "Your Royal Highness, these people have Christ in their hearts."

So with him all powerful and active, with a needy world calling and with 27,000 Protestant missionaries at work, it is a timid or distrustful soul who expects no or few triumphs. The old religions lag. Secularism challenges. The spirit of sound evangelism pulsates. Last year's reports encourage. In spite of a reduced missionary force but with a slightly augmented native force our churches in foreign lands increased eleven per cent net in membership last year, a most healthy advance. Eight hundred twenty-four more converts were baptized than in the best previous year. More students by 1,049 enrolled in our schools and more patients were treated in our hospitals. We treated almost as many again as were treated in America's largest clinic and on a most insignificant comparative capital investment for buildings and equipment the total capital outlay being only $267,929.00, the cost of a nurses' home in America. More money by $25,871.00 was raised on the fields last year, the total being $373,480.00, almost half as much as came through regular sources from our home constituency for foreign missions. We supported 2,052 paid workers and served and influenced 200,000 different people. These are only a few indications of triumphs ahead.

But this is not all. Far beyond the limits of the churches and missions Christ's influence extends. When Hindu lawyers, as they did in Madras, will eagerly listen to a jester and laugh at his insinuations as to immoralities attributed to Hindu dieties but literally kick him through the door when he becomes bold enough to make similar insinuations concerning Christ, one may take heart and look forward to triumphs which most certainly are to come.

What's Coming in Latin America?

By LELA E. TAYLOR

ACCORDING to the Department of Commerce, the number and value of investments of American corporations and business men in the South American countries at the close of 1929 amounted to $1,547,895,000—this aside from the investments of private individuals in the stock of foreign corporations and the bank holdings and foreign deposits, acceptances, loans and securities, and individual holdings of foreign corporate bonds. Over against this investment for private gain, North American missionary forces put last year $4,320,959.00 in Latin America—a meager sum to be invested in spiritual values compared with that invested in material goods.

The new ambassador from Peru to the United States, Don Manuel de Freyre, said in a recent address to the Pan-American Society, "It goes without saying that business is indeed a very important factor in uniting countries that live far apart. . . . But to join men together does not necessarily mean that they will get on well together. . . . Friendship, gentlemen, stands on a higher plane. . . . It would not be honest to deny that certain barriers between the North and South Americas do exist. . . . We should become acquainted with not only our material needs, but our spiritual needs as well. The souls of our nations should come in touch with one another. Externals are quickly seized; the hidden reactions of the mind and heart are more elusive elements."

Latin Americans were never more critical of North American imperialism than they are today, but they also were never more eager for Christ. It is heart-searching, as one thinks of the widely-scattered revolutionary movements throughout Latin America at the present time, to contemplate the profound effect that such movements are exerting on spiritual as well as material conditions. The public press keeps us constantly reminded of the unsettled conditions in these neighbor nations of ours, but many times we are not conscious of the fact that in practically every case students have started these movements and that the basis of their appeal has been social reform.

Thus is the need for sound educational and cooperative missionary work glaringly apparent, and the missionary forces of North America are shaping their program to respond as fully as their resources will allow.

It is the plan of mission boards in North America to maintain a well-equipped Christian school in each capital city of the South American republics. Some of these are union enterprises, such as Colegio Americano in Buenos Aires, in which Disciples of Christ have a part, and some of them are projects of a single mission organization, such as the school maintained solely by Disciples of Christ in Asuncion, the capital city of Paraguay.

This school of ours in Paraguay is a venture in a new approach to the missionary problem. Always

One of the contributions of our Mission in Mexico to the development of well-rounded Mexican womanhood is the organization of a Camp Fire Group in our school in Aguascalientes. Ruth Leslie and May Wilson are the guardians

before, evangelistic work has preceded any other work in countries we have entered. In Asuncion, however, we began with a school in line with the program of meeting the educational needs of South America. The school has always maintained such very high standards and attracted such favorable attention that it had from its beginning in its enrollment the children of the most influential citizens of Paraguay. The aggressive program of religious education and character building has been carried on, and more and more those closely related to the institution are discerning the fine Christian influence that is making itself felt in ever-widening circles. One of the missionaries wrote that one of the dangers is the unlimited praise given the school by government officials in Asuncion—a danger that we be self-satisfied.

In Buenos Aires, the capital city of Argentina, Disciples of Christ are not only making a contribution through their share in the great union school, Colegio Americano, but are doing some outstanding evangelistic work. During the past year the Council of Churches of Disciples of Christ in the Argentine was established, an organization which is in keeping with our general policy of gradually giving more and more responsibility for the direction of the work to capable national leaders. All are working zealously for betterment in every direction, including earnest plans for increasing self-support. The erection of the new Jubilee church building and the purchase of a lot for a building in another section of Buenos Aires have given a new impetus to the work.

Under the leadership of Julia Navarro Monzo, there has been developed in Buenos Aires "a cultural center for religious investigation," where a group of professional people, university students and others have been invited to join in seeking for fuller religious truth. Art, science, philosophy, history, psychology and sociology are all to have a place in this program, along with spiritual retreats and meetings for meditation and prayer. This enterprise is the first project of "The Association for Christian Cooperation," an organization under the leadership of Dr. Rufus M. Jones. The purpose of the Association is in "non-ecclesiastical ways to strengthen the bond of fellowship and cooperation between groups in various countries who are seeking a further appreciation of Jesus Christ and to encourage afresh approaches to the problems of their respective people with a view to making their life and culture more nearly in accord with the spirit and quality of his life."

The same emphasis on sound educational and cooperative mission work given the task in South America is being felt in our other Latin-American fields. In Porto Rico, the churches, under the new form of mission organization established last spring which looks toward their complete self-support in ten years, have gone forward with a larger program of religious education and are laying special stress on teaching stewardship. The problem of increased giving on the mission field, however, is a very serious one just now in the light of existing economic conditions.

A significant step was taken during the year which united the Congregational, Christian (Connection) and United Brethren Churches in Porto Rico. It is a small island and has been fairly well covered by the influence of the evangelical churches. Many of the Porto Ricans feel that their country is too small for such a multiplicity of denominations and denominational names

and organizations. One of the Porto Rican leaders said, "After all, these divisions are not ours, we had nothing to do with making them, we have no interest in conserving them. We talk of a Porto Rican church, but it will be impossible to ever have it as long as we are divided in so many little groups, not of our making, nor of our nature, nor of our liking."

Although the plan on which these groups have united is perhaps the simplest plan of any group coming together on the mission fields so far, it is not of such a nature that our people could participate without sacrificing positions held sacred through the years. However, the union movements over the world should have our prayerful and sympathetic interest and study in the light of our historic position and plea for the union of God's people.

Another indication that mission boards are seriously endeavoring to shape their programs to fit the particular needs and responses of the people with whom they work is the recommendation of the Jerusalem Conference that a study be made of financial aid given by the older churches to the younger churches of the mission field. The purpose of this study is to compare and evaluate the policies and methods used by the several foreign mission boards in giving financial aid to the younger churches in certain mission fields, with a view to finding out where these policies and methods have resulted in marked success or failure and the reasons for these results. This work has been undertaken by the International Missionary Council. For the present the study will be limited to Mexico and Belgian Congo. Guy Inman has been asked to make the study for Mexico and Emory Ross, secretary of the Council of Protestant Missions in Belgian Congo, has been appointed to collect information regarding self-support there and the effect of the use of foreign money. This study will be considered as preliminary to a far-reaching inquiry into the use of foreign money in the upbuilding of the church on the mission field. The technique will be worked out with the expert advice of the staff of the Institute of Social and Religious Research.

What's Coming in the Orient?

By ALEXANDER PAUL

COOPERATION is the most important word in mission administration today in the Orient. Until a few years ago all control was in the hands of mission boards in the homelands, with delegated powers to the missionaries in the various countries. The Christian Nationals had little or no voice in the conduct of the work. The missionary was director and treasurer and he felt his first responsibility was to the constituency at home who supported the work rather than to the growing churches in mission lands. As a rule his word was law and was seldom disputed even though the Christian Nationals might inwardly question the wisdom of a given project.

Today in the Orient all this has changed. The missionary is no longer sole director. He no longer feels that his greatest responsibility is to the constituency at home. He is now an associate, a co-worker with the Nationals with whom it is his privilege to work.

It is a long step from the time when the only helpers we could get on the fields were men and women in poverty-stricken circumstances with no education whatever—to today, when a considerable number of pastors, teachers and doctors, are equally if not better educated than the missionaries. It is a long step from the days when we had to feed and clothe those whom we could persuade to come to our schools and churches —to today, when in all schools tuition is charged and medical fees required.

In those earlier days all religions but ours were false and debasing *en toto*. It was the task of the missionary and Christian National to tear them down at any cost. Today the trained missionary has spent a term of years in special preparation for his particular task. A study of comparative religions has shown him that there is good in all religions. His readings in the psychological and social standards of the people with whom he is to spend his life, enable him to understand them a little better and to appreciate them a great deal more and he goes as a sharer rather than as an authority and in so doing gains an entrée to circles hitherto closed to him.

With the changed attitudes toward other races and religions we have come to see that if the great non-Christian oriental lands are to be Christianized it can only be accomplished by the Nationals themselves.

To illustrate: At the conference held in Shanghai in 1907 to consider ways and means for the evangelization of China, no Chinese were invited to attend. They had no place in such councils. Again in 1910 when the Ecumenical Conference was held in Edinburgh, Scotland, a mere handful of Christian Nationals were in attendance, and again in 1922, when what is known as the Shanghai Conference was held, although there was a fairly representative group of Chinese Christian delegates present, they were subordinated to the foreign missionary and delegates from the home mission boards. But at the Jerusalem Conference held in 1928 about one-half the delegates were Christian Nationals

from practically all mission lands and the success of that epoch-making meeting was due to the fact that all the delegates had an equal voice and voting power.

This evolution has a bearing upon our own work in the Orient and typifies our growth toward self-support and the indigenous church. Now the principals of our schools in Japan and China are Christian Nationals, the superintendents of hospitals are Christian Nationals, the pastors of our churches are Nationals and our working committees are composed in certain cases of half Nationals and half missionaries while on other committees the Nationals compose two-thirds of the membership and some evangelistic committees are made up almost exclusively of Nationals.

This change is fraught with many dangers from our standpoint. Many feel that as long as we are providing most of the money we should hold the authority as to the conduct of the work. This argument may appeal to a hard-headed business man but it would be hard to prove its validity from the teachings of the New Testament.

It is because of our denominational bias that we are afraid to trust those coming out of other religions. We need to exercise the utmost care, but if we are to follow the teaching of the Scriptures, we must not lord it over God's heritage.

Mistakes will be made, but no more than have been made during the years, when complete control was in the hands of mission boards and missionaries. That there will be some divergence from dogma and doctrines which are dear to us is a certainty, but again who will dare to say that we have the last word in the interpretation of Christ and the Scriptures. The genius of the Disciples of Christ is liberty of conscience as over against creedal statements. In spite of this it is hard to break away from denominational inhibitions and the tendency to compel all seekers after truth to pass through our particular intellectual moulds.

There is a growing trend away from denominational barriers in the Orient. The young churches are not denomination-centric. They cannot see that any one church is much more spiritual than all others, that it has a right to preempt the field, and they also see the terrible waste of scores of missionary societies attempting to Christianize the world on a competitive basis. We are so steeped in the denominational spirit that we feel if we send men and put money into this enterprise abroad, we must insist upon the building of our denomination, our church or our communion. It is to avoid this inconsistency that the churches in the Orient are putting forth every effort to have a United Church. They are asking that this church be Christ-centric and free from denominational bias which has been superimposed on them by the churches of the West. The encouraging feature of the gradual evolution toward an indigenous church is that wherever this growth is apparent, the work in all its activities is going forward. The missionary is not being eliminated or overshadowed. True, he is no longer the sole director as in the former days but he is a fellow-worker, an associate, which fact brings joy to the heart of the true missionary. Conflicting opinions will arise, acute problems appear but these are not peculiar to young churches in mission lands. We have them in our churches here at home. They are symptoms of growth and are common to all communions.

—H. R. Ferger.

Mission schools open a new world for young India at the point of a pen

"A Charge to Keep I Have"

THE gravest situation Disciples of Christ have ever faced in connection with their missionary and benevolent work confronts them now.

Nearly three generations ago our fathers set their hands and hearts to the task of spreading the gospel of Jesus Christ throughout the world. They were under compulsion from the King of their lives to take his message to all people. They felt the impelling necessity to "Go!" and lo, God was with them always.

Their work was marvelously blessed. Across the years the tasks they started have grown to great institutions, bringing life and light to thousands. The groups they drew together to hear the gospel story went out and told others until whole communities have become aglow with a new radiance. The simple program with which they began has blossomed and grown as a flower that was watered in a desert.

This glorious work, now committed to their sons and daughters, is in peril today.

We have "relaxed our hold on higher things and satisfied ourselves with idols of our own fashioning." Yet the same vision that led our fathers may be beheld by us; the same cries of need and distress that broke their hearts ring out across the world today; the same God commands us; the same Christ dares us.

Cold academic analysis of the situation matters little now; cherished views to which we tenaciously cling about programs and methods of work count for nothing here; theological quarrels that have seemed to divide us shrink now into their logical insignificance. Children are crying, old people are without shelter, the sick are in need, newborn souls in Christ are dismayed. "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." Do we dare face the consequences of haggling over the garments of our Lord while he hangs upon the cross?

Let us get down on our knees and pray, singly, together, in groups, publicly and privately, pray without ceasing that the work of Christ may not be retarded by our negligence.

Let us put our shoulders to the wheel and push ahead. Times of extreme need call for extreme measures, and to every man, woman and child in our churches sounds the call to volunteer in the spirit of the heroic Christ to save the work which honors him.

Let us put our hands into our pockets and give of our wealth before it shrivels our souls and deadens our hearts and consumes us with its unholy touch.

"Fighting Mac," as his classmates in Bethany College called J. G. McGavran, sailed for India in 1891, twenty-four and single. He had intended to follow his undergraduate work with a medical course, but the urgency of the call presented by A. McLean led him to abandon these plans. The next twenty years brought the great famine of '98, near death from fever and appendicitis, strenuous labor in the Bilaspur and Damoh districts as an evangelistic missionary and, on the more personal side, marriage to the sister of Herbert Anderson, secretary of the English Baptist Mission, and in due course of time a family of four children, of whom Don McGavran was the second.

In 1910 he came home to America and settled in Ann Arbor where the missionary turned student and annexed an M.A. At the end of his furlough he faced the question of the education of his children. There were no relatives with whom to leave them. The expense of keeping two of them in boarding school was prohibitive. He decided to break into his missionary career until the children were adjusted to America and well on in school. He took a pastorate in Tulsa, Oklahoma, and later was called to be a professor in the newly established College of Missions at Indianapolis. There he stayed till 1922 when the call from India, now that three of his children were practically through college, proved too insistent and he went back to the land to which he had dedicated his life. He became manager of the Press, the editor of the church and mission weekly Hindi newspaper and a teacher in the Bible College. Later, on the tragic death of W. H. Scott, J. G. McGavran was elected acting secretary of the mission. He was carrying on some of his old work as well as the totally unexpected burden of the secretary-treasureship when paralysis struck him down. High blood pressure, added to long hours of work, strain and concern had done its work. The stroke was light but was followed by three others. After each stroke he would rally, recuperate, plan to get back into the harness, only to be struck helpless. After the fourth stroke he resolved to go to America where his second son, a doctor, could care for him more adequately. Thus falls the curtain at the end of the third act.

The fourth act is being played. Mr. McGavran is living quietly in semi-retirement in Indianapolis near the Missions Building. The recovery is slow and discouraging, with many a backward slip, but it is recovery. And with slowly and only partially renewed health his eager, restless mind reaches out to help in the work of the Kingdom. He has helped the department of missionary education and others at the United Christian Missionary Society, spoken at churches in and near Indianapolis. God willing, he will still render good service to the causes for which he has given his life.

John G. and Donald A. McGavran, father and son, co-workers in India

John Grafton McGavran—Scholar, Crusader and Saint

An Appreciation By His Son

DONALD A. McGAVRAN

THOSE whose privilege it has been to have a father whom they can admire as well as love will understand the joy with which I attempt an article on "My Father," a joy tempered, to be sure, by a certain dread lest I do injustice to the theme. For while my father was never a hero to me in boyhood—I was not inclined to hero-worship—now that I have become a man long past the adolescent age of hero-worship, I find myself more inclined than I ever was before to revere my father. I recognize some of the best parts of me as but reflections of him.

I appreciate today, as I could not have in my childhood, John Grafton McGavran's vigorous, wide-ranging, free-roaming mind. He has a well-disciplined mind which thinks precisely and logically. He has a keen memory. One day returning from giving some Indian school children a Hindi adaptation of the Simon-Binet Mental Test, I stopped in to see my father, then recovering from his second paralytic stroke. He was keenly interested in the test and became curious to see what his own memory span would be. I administered that part of the test and he progressed step by step up to nine digits (most people go to six or seven), and then said, "I'm beginning to get excited over this. I expect I'd better quit." No subject is beyond the range of his interest. In addition to being thoroughly at home in the Bible, theology, church history and comparative religion, which any wide-awake minister and missionary ought to be, he knows the scores of varieties of American mushrooms, the stars of the heavens, the rock formations of the earth, building, printing, and other fields of knowledge. During his attempted convalescence in India, when the doctor had strictly forbidden any serious mental effort, he took up the study of the flora of the Central Provinces of India and came to be able to identify most of the trees and shrubs of the Indian forest, and to classify them by their double-jointed Latin names, species and genera.

Though he learned Hindi in the days when missionaries were expected to carry on full work and learn language at the same time, he has mastered the Hindi language. His textbook, used through the years by College of Missions students, is the best beginning book on Hindi available.

He has a mind which sees far ahead, which changes with the times. No opinion is too rigid to give way before the facts. His mind is young. During a recent visit to our home in New York, he and I visited Union Theological Seminary together and, though I thought I knew my father, I was surprised at the extent to which he, stricken with paralysis and out of the academic atmosphere, was nevertheless keeping pace with the progress of events. On my thirty-first birthday, when as it happened a series of unfortunate occurrences had made me feel rather discouraged, I received a birthday letter from him. It was such a stimulating, able piece of writing that I squared my shoulders and tackled life with a renewed confidence in myself as the son of such a father.

WITH the passage of the years I have come more and more to admire my father as a Crusader. No halfway measures suit him. When he gave his life over to God, he gave it completely and when it seemed God's will, went cheerfully to the ends of the earth. Another very different kind of an incident will illustrate this trait. About 1894 he had a bungalow to build in India. This necessitated going into the deep jungle for big timber. While there he was encamped near a ravine in the sandy bottom of which about every other morning would be seen the fresh tracks of an enormous tiger. My father had a big rifle. He enjoyed hunting and feared nothing. Within a hundred yards of his tent door paraded a trophy which sportsmen travel thousands of miles to obtain. But he did not even try to shoot the tiger. "I felt," he said, "that while God's work remained undone, it would not be right for me in any way to risk my life unnecessarily." The same whole-heartedness evidenced itself in his work. I can distinctly remember as a boy seeing him during the winter season go out from our group of tents early in the morning on foot together with the Indian evangelists and come back at dark or later saying, "Twenty miles today and five services. I'm ready for supper."

He has no fear of appearances. Like the Crusader of old, he fights under the banner of the Lord no matter where it may lead. If,

> They are slaves who dare not be
> In the right with two or three,

then John Grafton McGavran is a free man. Any cause, no matter how unpopular or lost it may appear, can count on him if he thinks it is right.

He sees things in black and white. His statements are pungent. I well remember a committee meeting at Jubbulpore where we were discussing a problem caused by the rank individualism of one of us missionaries. At a pause in the conversation he

said, "Brethren, we need to remember that the most dangerous person in the world is the one to whom alone God speaks." We were aghast at the seeming irreverence, until we saw that his statement was exact —the person who claims that God speaks to him alone and refuses to be guided by the convictions of his Christian brethren is indeed a liability to any cooperative group. There is no pussy-footing or lying diplomacy about my father. One knows where he stands on any issue of importance. Once in a very tense situation on the field where round-about methods had succeeded in producing a very involved and embarrassing situation I saw the entire executive committee of the mission greet with spontaneous acclaim a direct, incisive and yet kindly letter drafted by my father. It cleared the decks of all useless verbiage and expressed what everybody felt ought to be said, but did not have the boldness to say. There is no truce with the enemy for him. When at our table a guest would express a discourteous, scornful attitude toward colored races, Father's face would set in hard lines and he would relapse into silence (poor Mother had to keep the conversational ball rolling) as in his mind went on the conflict between courtesy to a guest and loyalty to Christ's teachings of brotherhood. He would not pass off an insult of that sort to his Master with easy joviality.

The McGavrans are Scotch-Irish. As Protestants in North Ireland they suffered severe persecution for their beliefs. In North Ireland about one hundred and fifty years ago a Protestant girl lost her father, who together with a group of fellow-Protestants in a secret prayer meeting was blown to pieces by opposing Roman Catholics. The rest of the family took ship to America. On the way all but one of them, the girl I have mentioned, died of the smallpox. Arrived in America she married a fellow-Protestant Scotch-Irishman by the name of McGavran. With this kind of blood in his veins there is little question as to why John Grafton McGavran is a Crusader for the Right.

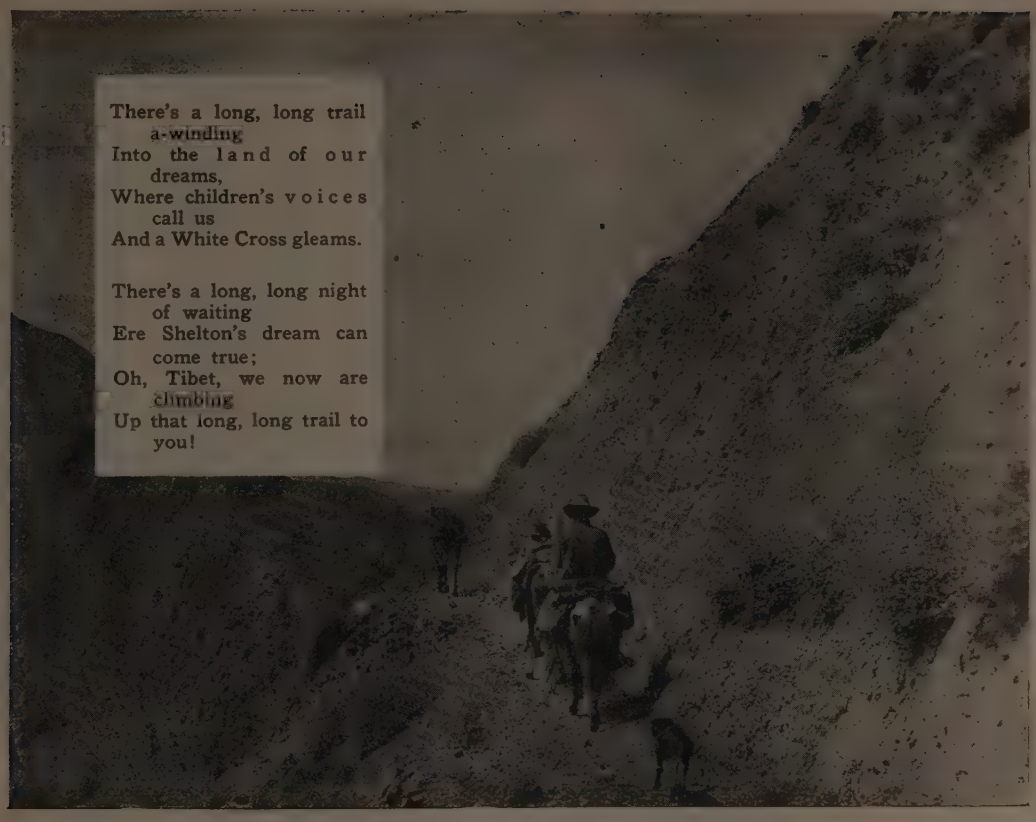
I HAVE come to revere my father as a Saint—not a pale saint caricatured by literary libertines, but a saint of robust righteousness. Profoundly convinced of the need for mutual faith in the cooperative enterprise of living he is meticulously honest. When he was buying coal for the College of Missions he indignantly refused to let the same coal dealer supply the McGavran home with coal at the reduced price given to the College. During all his career he scrupulously set apart his tithe. From the day on which any of the children became five years of age, he paid half-fare for them when they went traveling. The fact that his children were small for their age and could without question have passed as younger never entered his mind. To obey the law was a point of honor with him.

He was even tempered. I have very, very seldom seen him really angry. How much I owe to his long, patient, remorselessly logical unravelings of the tangled thoughts and feelings (mostly feelings) of a certain youth, cannot be estimated. He cared far more for spiritual values than for material things. As a boy of fifteen I once carelessly dropped a cherished penknife of his into a sewer opening. Instead of a vexed reprimand he calmly observed that we had better not waste time trying to get it out. In a somewhat similar fashion during the famine of '98, faced with starving children, he overspent his budget allotment for them by over a thousand rupees. This unauthorized expenditure had to be made up by my father. To have to make up a large sum like this for such a legitimate cause would have soured many men. But none of us ever heard of the incident from Father at all. He made it up and forgot about it. A "little" personal money was not worth fighting over or complaining about.

HE IS large hearted. "I disagreed violently with your father in the early days, as you know," said a missionary to me shortly after I reached the field, "but I hope that the old disagreement will not keep you and me from working together in harmony." It was the first that I had heard of any such disagreement. Father had either forgiven and forgotten or else had carefully concealed from his children any trace of resentment which he may have felt. To the children of his family, all his fellow-workers in India and America were thought of as friends of rather saintly character, as indeed, I have no doubt they were.

He is a saint in that he loves the truth. He fears the flowing address, the overdone protestations of cordiality. When he sees this article he will write me (except that I am hereby forestalling it) saying semi-humorously, as he takes me gently to task, that he hopes my other literary efforts are more reliable than this—and he will mean it.

He is a saint because he is a friend of God, not a mystic but one who seeks to do God's will. The greatest single influence in my religious life has been the daily family prayers which were observed regularly in our family. Mother read from the Bible and Father prayed, not eloquent prayers, but earnest and meaningful conversation with a real God. I can never wholly lose my faith in God for I know what God means in the life of a family who daily tabernacle together with him. Jesus said, "If ye love me ye will keep my commandments." That is what John Grafton McGavran has spent his life doing. He went to India at God's command. He preached the gospel there for twenty years, untiringly and at great cost, for he felt it was God's command. He stayed in America against his own inclination in accordance with what he conceived was God's will. He went back to India planning to give the rest of his life to the work, and now, broken in health, he is waiting on God's will. One thing is certain, if he is restored to health he will again be at the great God-given task of helping to redeem the world.



The trail to Batang, Tibet, taken by our missionaries

We're Going Back!

By GRACE YOUNG

YES, we're going back on the old trail again with its hardships and its fun. Once again I'll look my old mule right square in the eyes and tell him that I am the boss. Even now I wonder how many days it will be before he will finally give in.

Yes, we're going back to our new-found friends who love us so. Back to those little orphan kiddies who depend on us so. Back to the people with hungry souls.

Back to our responsibility to Tibet. I will never forget the day a missionary sat at the study table in Batang with her Tibetan teacher. They had been studying geography, reading about England, America, Japan and other far-off countries. There was a pause. Suddenly the teacher looked up into the missionary's face and said, "Just look what your God has done for England. Look what your God has done for America, then look at Tibet—it needs him so!" The missionary scarcely knew how to answer for a minute, and then she tried to explain that God did have a plan for Tibet and that we were there trying to carry out his plan. What a challenge that is for us!

The young people of Tibet are waiting for us to come back, too. We love to watch them as they grow in the Christian life and to guide them in Christian character development. Do they ever make mistakes? Yes. Characters are not developed in a day, and not without struggle and heartache.

Back to the little orphans who are depending solely on us. Our orphanage, the only one so far as we know in all Tibet, is the only home many of them have ever known. There they are learning the meaning of love, and we covet the privilege of teaching them. There they are learning the joy of sharing with each other. There we are demonstrating to all who pass by the practical application of Jesus' teachings.

Back to the busy hospital to welcome those who come with pain-wracked bodies and cringing spirits. Our hospital at Batang is the only one within a distance of twenty-six days. What a blessing it is to the whole area; what an opportunity it is for us to enter into the hearts of the people!

Back to the church we have started and that is growing, oh so slowly, but is daily bearing witness to the power of God. The leavening influence of this beautiful little Christian church in the valley of Batang is one of the mighty forces in the reshaping of this country.

To all this we are going back, knowing we go with God's help and your love and confidence. We will need a prayer for every step over that long, long trail.

The Disciples Lose a Leader

By GEORGE A. CAMPBELL

To pass through life beloved as few are loved,
To prove the joys of earth as few have proved,
And still to keep thy soul's white robe unstained,
Such is the victory which thou hast gained.

"I don't think of ceasing to grow when I die"

WHEN I learned of Dr. J. H. Garrison's death two scenes arose before me: The one the golden gate of San Francisco, with ships passing through out into the vast ocean's expanse toward the radiant sun setting amid clouds of many colors; the other, Dr. Garrison sitting on his porch in the summer of 1929, and talking with a few friends about the golden age of the church, the golden age still ahead. How he heartened his callers with such words as: "I don't think of ceasing to grow when I die. I expect to go on through endless years of God's eternity to grow, to grow and achieve under the leadership of the Master. I must be getting ready for that here."

Other scenes rise before me. How he liked to relax and play. Several summers I knew him in his Pentwater, Michigan, surroundings. Very fond was he of strolling through the wooded places holding converse with the pines and the birds. Usually he carried a hatchet so as to make a better path for the foot of man. He was a pioneer, a trail blazer, a mystic lover of solitudes. Perhaps he was happiest on these trips when he stood on the top of a high hill and saw the plain and sea stretch beyond the measurement of his eye. Every day at four o'clock the lake called him and he gladly answered. The higher the waves the more pleased was he. Their force and irregularity greatly exhilarated him, and their music charmed his ear and opened his soul to hear the music of the spheres.

But he always turned from play to prayer. The like of the services he conducted in the early twilight on the banks of Lake Michigan were not known before his sojourn there and have not been experienced since. The God of wind and wave to him was the same God of the altar and the closet, though doubtless in them he heard him in different accentuations. Everyone who read his *Pentwater Musings* knows how well he interpreted the spirit of the pine, the birch, the maple; the sand dune and the beach; the village and the country; the ship and the unsalted sea. He was the poet laureate of that village, of its permanent inhabitants and of the summer cottagers.

From play to prayer and from prayer to writing were easy transitions of this versatile man. He worked leisurely, but with dispatch. To me he never seemed in a hurry. His writing was just as natural an expression of himself as was his conversation. But what voluminous writing came from his study! The sanity and balance in everything that came from his fertile pen must in a measure be attributable to his devotion to relaxation and play, also prayer. One who loved nature so dearly could not keep its note of health out of his writings. There was in them a touch of the mountain breezes and of the illimitable sea.

Alexander Campbell, Isaac Errett and J. H. Garrison are the triumvirate of great editors, now translated, produced by the Disciples. For sixty years the last named was the guiding genius of *The Christian-Evangelist*. As editor of this paper he ever held before the brotherhood the highest ideals, urging his brethren to greater and greater missionary undertakings and ever pleading to create more effective organizations for building the kingdom of Christ throughout the world. While he deservedly had the reputation of a lover of peace, yet he had stalwart courage to contend for all forward-looking movements. The Christian Board of Publication is his great and enduring monument.

You could never quite know this poet-editor and preacher without having conversed with him before his fireplace with a blazing wood fire. It took the slowly burning pine knot and the sparkling birch log to release fully his tongue and soul. Then keeping in tune with the fire what sparkling conversation, what rich, appropriate and humorous stories, what touch of souls with souls, all swept out into heavenly harmonies. And

(*See page* 27.)

Are Critics of Foreign Missions Justified?

"We Have No Right To Proselyte"

By CLARENCE H. HAMILTON

FROM the point of view of the experienced missionary this objection to Missions appears curiously unrelated to anything he actually encounters in his work on foreign fields. It implies that there is the same type of jealousy and resistance between Christianity and other religions of the world that obtains between rival churches of a narrowly denominational character in an American community. It suggests that these other religions have some kind of organized membership with which the missionary tampers in winning converts. It assumes that the various religions are necessarily coterminous with distinct geographical and racial boundaries. Christianity for the West, Hinduism for the Indians, Mohammedanism for the Arabs, Confucianism for the Chinese and Buddhism for the East generally. As a matter of fact none of these imagined conditions are factors in the situation which the missionary faces in seeking to recommend the Christian way of life in non-Christian countries.

Far from being an object of jealous or fearful concern before the leaders of oriental cults, the Christian finds himself either greeted with friendly tolerance or simply ignored. Where millions are patronizing the temples and mosques of Eastern faiths the transition of a few to Christian ways and even to church membership is, from their point of view, a matter of indifference. Christianity is to them simply one more method of meeting the ills of humanity. It may even be praised for rendering service which the indigenous religion fails to give. Thus in many a Buddhist temple the writer has encountered the priestly sentiment that Christianity and Buddhism both aim at the same thing; only the Christian method seems especially suited to the needs of the lower classes, while Buddhism reaches the more subtle problems of the intellectually and spiritually élite. In times of general religious persecution Christianity may be looked upon as a friendly ally in a cause which concerns all. Thus, during the period when the antireligion movement was turning its guns upon both Buddhism and Christianity in China one wise old monk remarked to me, "We religious folk must work together. These agitators think that man can live without religion but you and I know better." In all this one finds no trace of resentment or jealousy as if Christianity were an intruder, poaching on religious preserves not its own.

Organized membership in the great non-Christian cults from which the missionary is imagined to be enticing converts is simply nonexistent so far as the laity is concerned. Resort to the ministrations of temples and priests is not because of some pledged membership to a group, but because of particular needs arising at different times—relief from sickness or distress, good fortune on a journey or in a business transaction, a son, merit for welfare in a future existence, salvation from the terrors and uncertainties of life. It is supposed that the incense, chantings, ceremonies and sacrifices have magical power to aid in the achieving of these goods. The priests are the experts in these matters and are paid for their professional services. In China the same person may consult his Confucian books for moral and political wisdom, hire a Taoist priest to determine a lucky location for a grave, and call in a group of Buddhist priests to chant masses for the dead. This is all very much in the fashion in which we make use of our doctors, dentists, lawyers, etc. It is a private, voluntary affair on the part of the individual, and if that person later chooses to enter the Christian church he is not disrupting or depleting some pre-existent membership organization of another religion.

WHAT has just been said does not apply to membership in priesthoods and monasteries. Neither does it apply to religious associations such as the Arya and Brahmo Samaj in India and various eclectic cults in China which seek to unite ideas and practices from several religions. Membership here is a definite thing with initiatory rites, etc. But these groups constitute a small fraction only of the general population and all alike recruit from the same general mass of the free laity from which the Christian church draws. A change of membership from any of these organizations into the Christian group does not take place unless the individual definitely interests himself in the Christian movement and prefers it. Even where a definite approach has been made to the priestly class, as in Dr. Karl Reichelt's *Christian Mission to Buddhists* in China, it has been in the nature of providing a study center to which priests may come to learn about the Christian religion and its values without with-

drawing from their regular standing as Buddhist priests. The relation of the Christian movement to all these groups is one of friendly contact, but without the invidious "proselytism" under consideration.

But have western Christians a *right* to be recommending their religion in distant parts of the earth where other faiths prevail? Is this or is it not religious imperialism? The answer depends on whether the missionary is primarily a westerner seeking to implant a western form of Christianity or whether he is a Christian recommending the spirit and attitudes of Christ but knowing that these must find their oriental forms of expression. If he is the first, then the "right" is imperialistically conceived and Missions are a case of western self-assertion. But if he is the latter, which I believe the majority of missionaries really strive to be despite the limitations of organizations inherited from other days, then the right is as broad as the needs of humanity which the Christian spirit can meet.

As a matter of fact Christianity is not coterminous with the western world or with western civilization. In its beginning it was an oriental religion and it has shown its power to live in and grow in several civilizations. In each it has found forms suited to its environment. Buddhism and Mohammedanism, likewise, have crossed the boundaries of nations and races. Religions are not limited by geographical boundaries but by the areas of need to which they actually minister. The needs today which are the test of all the religions in the world spring from the unprecedented situations created by science, industrialism, increased international interchange and widespread social upheaval. The religions of the world are not being battered from in front by the proselytizing attacks of Christianity; they are being disintegrated from below by the rising tide of secular, naturalistic civilization which is spreading world-wide. It is the right of all the religions of the world to offer themselves for the meeting of humanity's spiritual needs everywhere. But the modern world is a fiery crucible for all of them, including Christianity, and the one which best proves itself capable of meeting the situation will, in the long run, reveal its superiority by its power to serve without the necessity of destroying its rivals. The future will reveal the outcome. But it is significant to remark that the Christian movement has a distinct advantage in its longer acquaintance with and adjustment to the characteristic features of modern world civilization. We may expect, therefore, that in the press of modern problems people of all races will increasingly experiment with its way of life and that there will be increasing mutual relationships of Christian groups everywhere. Christianity will continue to spread, not because it is winning proselytizing conquests over other faiths, but because men find within its way of life that which answers to their deepest needs.

What Would *You* Do?

A few applications received by the benevolent department of the United Christian Missionary Society recently.

A SEVENTY-FIVE-YEAR-OLD faithful member of the Christian church and contributor to its work for forty-nine years; crippled (stiff knee); alone in the world so far as near relatives are concerned. Through supposed friends he lost $600 a few years ago and later underwent an operation at a cost of $500.

Because of infirmity of age he is not able to do full-time work and cannot secure part-time work. Advertised in five different papers and visited and canvassed five different towns last summer in search of work. Is willing to work for room, board and washing during the winter months. He writes: "I do not know what to do or where to turn."

A man seventy-three years old writes: "I have preached over fifty years and have been quite successful, but like many preachers did not lay up a competence and am now destitute and exceedingly anxious to get into a home. I am still able to preach some but there is no possibility of my getting regular work."

A widow, seventy-four years of age, nursed and cared for her invalid husband for ten years, taking in washing as a means of support; clothed and educated a daughter. After the daughter married the mother went to live with her but was treated as a servant. After a time she realized that when her small savings were exhausted she would be sent to the county farm, so she left the daughter's home and returned to live with some former friends. These friends are now too old to keep their home longer. This leaves the widow destitute. Shall we allow this woman, member of the Christian church for thirty-nine years, to go to the "poorhouse"?

Stories From Our Colorado Christian Home

A Heartbreak In Every One

A GOOD Doctor owned a ranch in the mountains. One day she discovered a shack some distance away and visited it. She found there a man with his eleven-year-old daughter living in filth and poverty. She employed the father and became interested in the girl. Later on the father decided to have a friend help him with some work, the man to live with them in this one-room shack. The Doctor realized that something must be done at once, so she appealed to our Home. Fortunately we had a vacancy and the girl is now happily placed with us. She is in the junior high school and is very bright and eager to learn. What if the Doctor had not found her?

A railroad man had a happy home in an eastern Colorado town. When he returned from his run there always awaited him a royal welcome from the wife and six children. The wife became seriously ill and then one day Death knocked at the door and sorrow and loneliness entered the once happy home. The father was determined that the family should not be broken up, so he tried housekeepers and friends, but soon realized that he was losing control of his children. The three youngest were placed in our Home. The four-and-a-half year old girl needs a great deal of care, as she has heart trouble. Recently she asked, "Do people ever wake up and come back?" and when it was explained to her she said, "How I wish my mamma would come back." What greater work can we do than to save a family like this?

Six years ago a mother died of the "flu" and left a crippled husband and two little girls. Arrangements were made for the placement of the children in our Home. Medical examination showed a very serious hip trouble in the older girl. She was examined by a specialist and placed in the Children's Hospital where she remained for almost a year. She is badly crippled from infantile paralysis. The younger girl developed a serious kidney trouble. Last year the father died and as there are no relatives able to care for the children they remain at the Home to be cared for and educated. The mother was Spanish and the girls show their Spanish blood and are very attractive and bright.

"There Is A Tide . . ."

A Word to Leaders of Youth

By CYNTHIA PEARL MAUS

AS WE approach Easter, 1931, teachers and leaders of youth the continent over will be considering, as never before, the significance of the "seasons of the soul"—the times in the life of each and every boy and girl when the call of Jesus to a life of love and service is more keenly and individually felt.

There are "seasons of the soul" just as there are seasons of the year. The wise farmer prepares the soil during the fall and winter months, plants his seed in the spring, cultivates his land during the summer and harvests his crop in the early autumn. Leaders of youth must likewise work in harmony with God's great unwritten laws of seed time and harvest time in life. It is important, therefore, that they know when these "seasons of the soul" occur, so that they may cooperate with God's great universal laws, written into life itself, for the growth and development of the human seed.

In the long ago Samuel heard the voice of God when he was a little child. Joseph and David listened to the call of Jehovah when they were but lads. Jesus himself had a wonderful religious awakening at twelve—"Know ye not, that I must be about my Father's business?"

Dr. Albert Gage, the author of *The Evangelism of Youth,* made a survey of some thirty-four Sunday schools, large and small, and found that 60 per cent of the teachers and leaders in those schools accepted Jesus as their personal Savior before they were thirteen years old. He also found that many accepted Jesus Christ as their Savior around the fifteenth year; and that most of those who had accepted him earlier took an advanced step in their Christian life at fifteen years of age.

The first "season of the soul" comes, as a rule, at between nine and ten years of age. It would seem as though God deliberately made boys and girls so that they would be acutely conscious of their need of him in preparation for the physical re-birth that comes with early adolescence. Junior teachers and leaders ought to take this into account during this Easter time.

The second "season of the soul" comes between twelve and thirteen years of age. At this time there is going on in the life of every boy and girl a great expansion of body. During these years forces that make for good or evil are strong and are contending within the personality for the mastery. There is reason behind the special appeal of Jesus at this particular time. The social instincts (gang, class, club), are rapidly maturing, and with their maturation come a flood of new sex and social problems. Boys and girls who have already accepted Jesus as their personal friend, helper and guide will find it easier to meet these problems in his spirit and strength.

There is both a physiological and a sociological reason for the "season of the soul" that comes at about the fifteenth year. The whole emotional nature of these high school boys and girls is rapidly expanding. Every power and capacity is being strengthened by the baptism of power that comes with emotional maturation. That is why the call of Jesus, the great lover of humanity, has so great an appeal to middle adolescent boys and girls. The appeal of the opposite sex is strongly characteristic of these years. Young people need to solve all their problems, personal and social, in the light of the life and teachings of Jesus, whose kingly self-control has been the constant admiration of youth through all the centuries.

THE fourth "season of the soul" comes around the nineteenth or twentieth year. This is the time when the mind is peculiarly alert, thirsty, seeking to be challenged. Reason and self-control are nearing their maximum of strength and virility. In this fourth "season of the soul," youth needs to be challenged to re-think through their entire religious life and experience. They need to do what the Apostle Paul said he did: "When I was a child, I thought as a child, I spoke as a child, I understood as a child; but when I became a man, I put away childish things."

Youth in this period needs to put away a childish, immature conception of God, Christ, salvation, and to arrive at a mature adult philosophy of thinking and living. To leaders of these older young people comes the challenge to lead young men and women in this rediscovery of the meaning of God, Christ and the Christian religion in individual, national and world life.

The fifth "season of the soul" does not seem to come with years, but with marriage and the establishment of a home of one's own. There seems to be something in this joining of two lives in the bonds of holy matrimony that makes them acutely conscious that they ought to take God into account in the building of that home—that their home life ought to reflect something of his joy, peace, love, long-suffering, temperance and self-control. It is probable that there is no other time in life when greater love—love that empties itself in sacrifice, when self-control—control that leads to health, happiness and continued self-respect—is more needed than in this newly established home. Wise, indeed, are the young people who take Christ to be the friend, counselor, the permanent, abiding, unseen Guest in their newly established home.

—H. R. Ferger

An eight-year-old Hindu girl bride

Yesterday

By
DAVID RIOCH

A thousand years ago, even a hundred years ago, the ancestors of two families in India were living in the same way. Both were bound down by customs and traditions—seemingly insurmountable obstacles when viewed from the Hindu standpoint. Today one family is still sufficient unto itself, neither knowing nor caring for the needs of others, while the other family has learned to love all of God's children, even the despised "untouchable." What has made the difference?

ONE time in India some missionaries, out on evangelistic tour, were encamped on the edge of a large lake near a village, from which center a large circle of villages could be reached. In the village near the camp lived a large landowner, who, according to the Indian custom, sent trays of rice, lentils and vegetables to the missionaries upon their arrival. His was a typical Hindu family of the wealthy class. Later he invited the missionaries to come to his home for a meal. Although they were surprised at this, knowing the caste restrictions under which Hindus of this class live, they gladly accepted the invitation. They found the home surrounded by a high mud wall, with a huge gate of rough workmanship as an entrance. Entering, they found themselves in a huge courtyard, on two sides of which were the lines of houses occupied by the family and the other two sides were taken up with the cattle sheds and storerooms. Cattle and people entered and left the courtyard by the one gate.

A small brick and lime house stood in the center of the courtyard in which the old grandfather, the patriarchal head of the family, lived. His three sons, their wives and children occupied three of the houses, while his five grandsons, their wives and children occupied five more. Of course any daughters and granddaughters there may have been had already gone to become part of some other patriarchal family. In all there were sixty people living within those walls, besides servants and cattle. All were subject to the whim of the old grandfather.

The missionaries were received by the old patriarch

(*Continued on page* 22.)

and Today

By
FRANCES WALLER
GAMBOE

There is only one answer of course. While the one has shut its members away behind walls of superstition, ignorance and fears, has hidden its religion behind an endless round of rites, ceremonies and ordeals, the members of the other family have allowed Jesus Christ to take them, their goods and their talents and use them as he will. One does not have to be in India long to realize the difference that Jesus can make in the lives of men and in their homes.

—*H. R. Berger*

A Christian girl in India, the product of Christian education

THE days just preceding Christmas 1929 were busy ones for the Shah family in Fosterpur, ten miles from Mungeli, India. Of course there were the many things to be done in connection with getting ready for Christmas in a Mission Station. There was the entertainment given by the local school and who could help better with the staging and costuming than "Bai Ji" (Mrs. M. J. Shah)? Then there was the little play which the Sunday school children were giving —angel's wings to be made, practices to be held. Then there were the various Christmas services to be arranged, committees to be appointed and directed—decorating committee, Christmas tree committee, Christmas dinner (community) committee, etc.—everyone given something special to do in order that even the newest Christian might share in the celebration of his Lord's birthday. In the cozy little bungalow, the Shah home, Christmas was in the air—those Christmas smells which mean that all manner of good things are being cooked for the annual feast time. There is an air of excitement! Bai Ji says to the little maid-servant, "We must make plenty of this; it is Lalit's favorite food," and later she observes, "Sharola writes she is just starved for some of my *palao* ('pil-au,' a native food)! We will have some tonight when they come." Why all the excitement? The Shah children are about to arrive home for the Christmas holidays.

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Yesterday

(*Continued from page* 20.)

who showed them around, even taking them into his own house. In the very center of his room was a huge strong box on which was spread some bedclothes. He made it known that this was where he slept. Taking the bedding off the box, he opened the huge brass lock. When the lid was lifted a great quantity of rupees was disclosed, which represented the savings and earnings of the entire family, and he was the master of it all!

After seeing everything, the missionaries were invited to sit down in the sunny courtyard where their meal was served. Of course no member of that Hindu family could sit down to eat with their guests, and of course they could not even be served on the family plates, for that would mean defilement. So large plates made of banana leaves had been provided and on them flaky rice, lentils and tasty curry were served in abundance. Other delicacies were served in little bowls also made of leaves. When all had been done for their guests' comfort, all the family withdrew to their rooms to leave them to eat. Of course there was some peeping and snickering on the part of the younger women as they observed the strange ways of the white people for the first time. When the meal was finished, an untouchable of the lowest caste, was sent to clean up.

Then the missionaries had a chance to see how that huge family was fed. Several of the younger women who had cooked the food under the direction of the oldest brother's wife, did the serving. The men and men-children were fed first and then the women and girls had what was left, for does not the sacred Hindu law read: "A wife must eat only after her husband has had his fill; if the latter fast, she must fast too; if he touches not his food, she also shall not touch it"?

There was peace and quiet among them; respect was shown to the elders by the younger members of the family. The young women reminded one of fawns, with their shy, winsome ways. On inquiring if they did not have some stiff quarrels among themselves, the missionary was told by one of the sons: "Father soon puts a stop to all that kind of thing; his orders are law in this household." That very day one of the younger sons returned home from Allahabad where he had been to bathe in the sacred river Ganges. For the expiation of his own sins? Yes, but also for the sins of the whole family, the family exchequer bearing the expense of the trip. When he returned he could not enter the village until the whole family had come out to meet him, and certain cleansing ceremonies were observed.

This family was entirely sufficient unto itself, and cared not a whit whether any other family or indeed all mankind, fared well or ill. Let the reader not believe that this household is an exceptional one. There are thousands upon thousands of such homes in India today.

and Today

(*Continued from page* 21.)

How splendid it will be to have the house filled with their laughter; to have the whole family together!

Lalit is coming from far-away Allahabad, where he is a professor in Ewing Christian College. Sharola and Prosunnu are coming from Isabella Thoburn College in Lucknow, where one is a senior preparing for the stiff grind of the government B.A. examination, while the other is a freshman. At Katni Junction they will be joined by the baby of the family, thirteen-year-old Subarno, who is studying in the Katni Girls' High School. And then when the railway journey ends at Bilaspur, Shanti, the eldest sister will be waiting to join them for the forty-mile drive to Fosterpur. Shanti teaches in the Burgess Memorial School in Bilaspur where she has a hand in training the finest young girls in our Mission—the girls who will be our future teachers, Bible women and nurses.

Brother and sisters have so many things to tell each other on that drive, concerning their experiences since they last parted. And how eager they are to see father and mother, to talk things over with them and ask their advice in certain matters. They know of old that father and mother will be ready with that advice and encouragement which they need; and further, they know that while their lives are their own, mother and father and their Christian friends are counting on them to make the most of their opportunities for service to others.

For such is a Christian family, reared in a Christian home. Each member is a law unto himself, privileged to live his own life and go his own road but at the same time, he is bound to the other members of his family by ties of love which are, after all, stronger than ties produced by caste and the iron rule of a patriarch.

Earth Color

By LEILA AVERY ROTHENBURGER

The races of men are colored,
Each tinted as God thought right;
So the universe He shaded,
Red of morn to black of night.

But souls of men are colorless
When drops the garb of lust.
Selfishness and hatred only
Return dust to dust.

Race hatred is the stain
That proves us of the sod;
All souls are colorless
That reach to God.

The Dawn of Educational Reform

By H. O. PRITCHARD

ONE hears repeatedly such questions as "Where are we going in higher education anyway?" or "What's going to come of it all?" or "Aren't we headed for a revolution in educational methods?" These questions are coming to the fore because the public is gradually becoming aware of the enormous and far-reaching changes which have been going on recently and which at last are taking form in concrete proposals by certain institutions, such as the new educational set-up which has just been inaugurated at the University of Chicago and given such wide publicity in the daily press.

Had one been present at the annual meetings of the Council of Church Boards of Education in America, the Liberal Arts College Movement and the Association of American Colleges, held in Indianapolis, January 19-23, he would have been able to find a definite answer to some of his questions. There were obvious trends and tendencies throughout these meetings which are significant.

It was noticeable that there is a general dissatisfaction with past performance and a clear recognition of the need of something new and better in many particulars. No one as yet has spoken the last word. While, of course, many things which we now have in our colleges are good, there is much room for change and improvement. Some old things will need to be abandoned and some new things introduced. It is to the credit of the educators, especially those represented in the Indianapolis meetings, that they are frankly looking to educational reform. Indeed, it is not too much to say that the church boards of education are pioneers in many of the new ideas and ventures which are now being advocated or tested.

There is a definite trend away from the old subject-centered curriculum to a new student-centered course of study. This means that at last we are realizing that the college exists for the sake of the student and not the student for the college. Teachers are being asked to teach students instead of subjects. This, in the final analysis, means the ultimate break-up of the old college curriculum, where everything centered about hours, credits, courses, departments and degrees.

The trend seems to be in the direction of revising completely the general plan so that the student will be thrown upon his own merits and abilities and will be given every chance to make progress. If he is incapable or unwilling, he will automatically drop back and give opportunity for others to forge ahead. Back of this lies the aptitude tests, personnel departments and vocational counsellors, which are having a growing place in our colleges.

At the heart of the tendency to break away from the old system is the acknowledged fact that not all who enter college are fitted to take a college liberal arts education. They might take another kind of training and be highly successful. More than one hundred colleges related to the church. Some of these experiperiments along this line, and nearly all of them are colleges related to the church. Some of these experiments are producing revolutionary results.

Another widespread feeling in educational circles is that in recent years the side-shows of education have obscured the main tent. Intercollegiate athletics, for example, especially football, have become huge spectacles and highly commercialized. This not only gives the general public a wrong view of what the college is for, but the subsidization of athletics, the large salaries of coaches and accompanying factors tend to professionalism and cut the moral fiber of those who are parties to it. The colleges for the most part have set themselves to the cleaning up of this unsavory situation and to the restoration of the main function of a college, which is to give young men and women an education.

IT IS increasingly being recognized, in spite of all trends toward vocational training, that the liberal arts college has a definite place in the American system of education. It will of course adapt itself to the changed and changing situation but that it cannot and will not be crushed out by the senior high school and junior college from below or by the professional and vocational schools from the top is evident to anyone who will examine all the facts. Some colleges cannot survive, others will probably be merged, but any institution which has a location, a constituency, a definite purpose, a distinctive educational program and resources (real or potential), will continue to be a part of America's diversified program of higher education.

The realization of the importance and need for the Christian emphasis, viewpoint and influence is very marked. Religion is an indispensable part of education. Higher education in America is being criticized most severely at the point of its character output. It has stood in great danger of being de-religionized by secular processes and forces. But the tide has turned and most keen observers are optimistic as to the immediate future of religion in education. It is at this point that the Christian college and schools of religion in connection with tax-supported institutions of higher learning, have their great opportunity and responsibility. Of this educators are aware.

Hail to Our Silver A

Dr. Jennie Fleming of India, the Living Link of the Columbia, Missouri, Church. (Picture of church not received.)

"Continuing steadfastly"—what a noble phrase, what a powerful factor in determining the course of this world's events! To those churches of Disciples of Christ which have "continued steadfastly" in the support of the same Living Link missionary on the foreign field for twenty-five years or longer, and one who is in active service today, WORLD CALL is happy to pay tribute this month. We regret that space forbids a fuller account of their glorious contribution.

The Pomona, California, Church; Dr. C. L. Pickett of the Philippine Islands, the Living Link

Central Church, Des Moines, Iowa; Dr. Ada McNeil Gordon of India, the Living Link

THROUGH a curious combination of circumstances, seven of the eleven churches of which we have record as supporting the same Living Link for twenty-five years or longer have missionaries in India. As far as WORLD CALL has been able to determine, the Anderson, Indiana, Church holds the record, having supported Miss Stella Franklin in India since 1895. Miss Stella's father, Joseph Franklin, was the first resident minister of that church. Her grandfather, Benjamin Franklin, was one of the early and greatest exponents of the Restoration movement. M. W. Harkins was minister at the time support was assumed of Miss Stella, and H. C. Armstrong carries on at present.

In 1904, during the ministry of B. T. Wharton, the Marshall, Missouri, Church assumed support of C. E. Benlehr of India. This was brought about by visits of G. L. Wharton of India to his brother, B. T., and soon the contagious spirit of this great missionary was caught by the church. Byron Hester is the pastor at the Marshall Church at present.

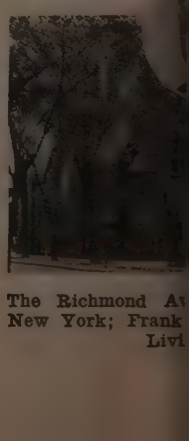
Dr. Jennie Fleming went from the Columbia, Missouri, Church in 1906 to India. At that time Charles H. Winders was pastor of the church. Dr. Fleming's mother and sister live in Columbia and are valued members of the congregation which supports her. C. E. Lemmon is the present pastor.

Dr. Ada McNeil went to India in 1898. In 1900 she became the Living Link of Central Church of Des Moines, Iowa, during the ministry of H. O. Breeden. In 1905, while home on furlough, she was united in marriage in Central Church to W. E. Gordon. The ladies of the church made all arrangements and a beautiful wedding was celebrated. Central Church has the added distinction of supporting the first Living Link sent out by any congregation among us—H. H. Guy, who was sent to Japan in 1893 and who has since retired from active missionary service. Floyd Allan Bash ministers at Central Church now.

Dr. George E. Miller went to India in 1906. He has from the first been the Living Link of the First Church of Owensboro, Kentucky, which assumed his support during the ministry of M. G. Buckner. Howard S. Stephenson is the pastor there at present.

Left: Parsons, Kansas, Church; Miss Elma Irelan of Mexico, the Living Link

Right: Anderson, Indiana, Church; Miss Stella Franklin of India, the Living Link



The Richmond Av New York; Frank Livi

niversary Churches!

Other churches besides those herewith given recognition have maintained a Living Link for that length of time, but through force of varying circumstances have not been privileged to support the same missionary across the years; other missionaries have been on the field twenty-five years or longer but have not been supported by the same church for that length of time. But to all we give honor for the inspiration of their loyalty, the challenge of their devotion and the inestimable contribution they have made to the spreading of the gospel to all parts of the world.

R. D. McCoy of Japan, Living Link of the Independence, Missouri, Church. (Picture of church not received.)

Miss Caroline E. Pope went to India as the Living Link of the Sedalia, Missouri, Church in 1905 under the ministry of the late J. M. Rudy. A. W. Kokendoffer is the present minister at Sedalia.

R. D. McCoy of Japan has been supported by the Independence, Missouri, Church since 1904 when L. J. Marshall was the pastor. The present minister is L. W. Harper.

The First Church of Pomona, California, assumed the support of Dr. C. L. Pickett of the Philippine Islands in 1906. R. P. Shepherd was the pastor at that time. When Mrs. Leta Major Pickett passed away two years ago, it was her request that she be laid away at Pomona, whose people had demonstrated their abiding love. The pastor at present is C. F. Hutslar.

Miss Elma Irelan of Mexico became the Living Link of the Parsons, Kansas, Church in 1905. Dr. J. M. Kersey, who is now the postmaster at Parsons, was pastor of the church at the time. The support has continued across the years. The present minister is M. Lee Sorey.

The Richmond Avenue Church of Buffalo, New York, assumed support of Frank Garrett of China in 1904, during the pastorate of R. H. Miller. From this historic church went our first missionaries to India, Mr. and Mrs. G. L. Wharton and Miss Mary Graybiel, and it has sent another to Tibet, Mrs. Marion Duncan, whose support it is also carrying. C. A. Hanna is the present pastor.

Other missionaries on the field today who have been supported continuously for twenty-five years or longer by groups or individuals other than churches are: W. E. Gordon of India, supported by the A. R. Teachout Memorial Fund; Miss Bertha Clawson of Japan, supported by Angola and Steuben Counties of Indiana; Miss Rose Armbruster of Japan, supported by Mr. and Mrs. Miner J. Allen and Miss Cynthia Allen; Miss Mary Clarke of India, supported by the Woman's Missionary Society of England and Miss Mary Thompson of India, supported by the churches of Australia.

The Sedalia, Missouri, Church; Miss Caroline Pope of India, the Living Link

The Owensboro, Kentucky, Church; Dr. George E. Miller of India, the Living Link

Church, Buffalo, t of China, the

Left: Marshall, Missouri, Church; C. E. Benlehr of India, the Living Link

Right: Downey Avenue Church, Indianapolis; Miss Mattie Burgess of India, the Living Link

Listening In On the World

A Brief Survey of Significant Happenings from the Christian Viewpoint

By JAMES A. CRAIN

THE long-awaited Wickersham Report on Prohibition was handed to the President by Chairman George W. Wickersham on January 20 and was immediately transmitted to Congress by President Hoover with a brief message. The Wickersham Commission was appointed by the President in conformity with an Act of Congress dated March 4, 1929, providing for a thorough investigation into enforcement of the prohibition laws and in inquiry into the whole crime situation in the United States. This report covers only the prohibition phase of the investigation.

It has become increasingly apparent through recent weeks that the Wickersham Report, whatever its contents, would provide little cause for rejoicing on the part of the Wets. The daily press from time to time published its conjectures and surmises as positive information as to what the report would contain, some of which the Commission felt impelled to deny. These denials made it fairly certain that the final report on Prohibition would lend substantial support to the Eighteenth Amendment. With this information in their possession, the Wets were in position to plant the idea rather widely that the report would be a compromise which would satisfy nobody and to prepare the public mind thoroughly for a campaign to discredit its findings. It is to be regretted that many honest and sincere friends of Prohibition allowed themselves to be taken in by this propaganda, both before the publication of the report and immediately thereafter.

What are the facts about the case? Just how much of the report is gain and how much loss for the Dry cause?

First. The Commission comes out squarely against the return of the saloon. It is an official declaration from the highest source that the one indisputable gain to the country from Prohibition has been the destruction of the legalized saloon. It pictures the old saloon in its true colors and then declares unequivocally against its return. The Wets are saying publicly that they do not advocate the return of the saloon, but other proposals show that they favor its equivalent, while certain confidential statements made in correspondence show that they plan a system of retailing which could be carried on in no other way.

Second. The Commission declared itself emphatically opposed to the only programs which have up to now been contended for by the Wets. The Association Against the Prohibition Amendment stands squarely for repeal; the Commission declares against repeal. The "National Constitution Convention" group wants government control; the Commission opposes the Federal and State governments going into the liquor business under any guise. Others want light wines and beer under the Eighteenth Amendment, by a revision of the Volstead Act. The Commission is opposed to light wines and beers.

Third. The Commission believes that the Prohibition laws have not been adequately enforced or observed, but that since the Bureau was put under Civil Service enforcement administration and organization has constantly improved; and it recommends substantial increases of appropriations in order that the better and more vigorous organized efforts which have characterized the Bureau since March, 1927, may be carried forward. This is directly contrary to the policy of the Wets, who have sought to prevent, hamper and harass every move to give larger appropiations to the Prohibition Bureau.

Fourth. The Commission makes nine suggestions for improving enforcement, all of which except that relating to relaxation of control over medicinal alcohol will undoubtedly meet the approval of the Drys and the opposition of the Wets.

Fifth. The Commission declares that enforcement prior to the passage of the Bureau of Prohibition Act, March 3, 1927, was inadequate and badly organized. Their careful analysis of the situation explains the betrayal of Prohibition during the first two political administrations after its enactment. It is a story of personnel constantly shifted from post to post, so that an administrator often changed territory every six months or less; agents had no secure tenure either of job or location; salaries were low—often below the level of minimum subsistence, and that in the face of the most serious temptations to bribery and corruption; boundaries of enforcement districts were changed continually; there was no recognized and stabilized procedure, but orders and changes followed one upon another until all was bewilderment and confusion. Under such conditions it is marvelous that Prohibition enforcement did not break down entirely. The Commission has rendered a distinct service in its careful analysis and accurate statement of these facts. At the same time it encourages us by its declaration that conditions are improving, even though it believes that there is not yet adequate enforcement or observance.

Sixth. The Commission's analysis of the present situation, the flaunting of the law, the results of Prohibition's bad start, corruption, lax public opinion, economic, geographical and political difficulties of enforcement, the strain on the courts because of liquor violations, etc., are facts which sincere Drys ought to face, *and must face.* The Commission has rendered a fine service in making these facts available.

Seventh. The Commission has rendered a distinct service in emphasizing the necessity for Federal control of the liquor problem. The Wet program hinges on the demand that the problem be handed back to the States for solution, with the Federal Government guaranteeing the integrity of the State's laws from violation originating outside its boundaries. Whatever system may eventually be adopted, says the Commission, a strong Federal control must be maintained.

Eighth. The Commission's declaration that "much of the difficulty encountered in enforcement . . . is involved in all social control through law" and that "violations, instead of being a sort of justified patriotic revolt against interference with the habits and customs of the individual, as the Wets claim, is interwoven with the whole problem of regulation of an ordered society to the individual life" puts violations and violators in the category where they belong—as a part of the general tendency toward lawlessness against which the country is fighting, and takes away the glamor and gallantry with which the Wets have tried to surround such acts.

Admittedly, there are several things in the report which will not meet with Dry approval. While the majority of the Commission believe Prohibition is enforceable, they nevertheless join with the minority in suggesting a possible "revision" should continued efforts at enforcement prove unavailing. Thus we have a new proposal, "revision," to put alongside of "repeal" and "modification." The fact that the revision suggested as a future possibility would place the regulation of the liquor traffic in the hands of Congress, thus making it a perpetual political issue, no doubt influenced the President to withdraw his approval of that part of the report when he transmitted it to Congress. The record of enforcement to date is less than satisfying and substantiates many of the charges of the Wets. But the report also shows the underlying causes for failure and by inference puts the responsibility where it belongs. The facts related in evaluating the present situation and the obstacles to enforcement give cause for serious pause. The conditions revealed have already cost Prohibition many friends and will cost more unless remedied. We may be shamed by the conditions, but it is healthful to have them exposed.

No one would deny that the total effect of the report is lessened by the addition of the individual statements. One member, Monte Leman, refused to sign the report, and one wonders how Newton Baker could sign it in view of his individual statement. Yet, differing as they do in their individual approach to the problem, it is significant that when the

Commission faced all the facts involved the only conclusions upon which they could get any effective agreement were those giving substantial approval to the Eighteenth Amendment and the Prohibition laws as they stand. That in itself is an achievement. As long as the Eighteenth Amendment remains in the Constitution the presumption is with the Drys and the burden of proof lies on the Wets. Before the Wickersham Commission they had the chance of their lives if they had anything of importance to present. The inquiry is over. The findings are in. In spite of some defects, the weight of the evidence is with the Eighteenth Amendment.

Henry W. Anderson's unique proposal for a bi-partisan National Commission on Liquor Control operating through one or more national liquor corporations privately owned but subject to strict regulation and control, while interesting, will scarcely command any support from a people who know only too well what abuses can grow out of involvement of the government in private enterprises, especially one in which the temptation to fraud and corruption is so ever-present as it is in the liquor business. Mr. Anderson will no doubt reap considerable reward in the form of invitations to deliver addresses on the subject, but his plan will hardly prove him to be the Moses to deliver us from the imagined horrors of Prohibition.

The Disciples Lose a Leader

(*Continued from page* 16.)

another, the genial, gracious Mrs. Garrison sits by that fireside. For sixty-three years they walked life's pathway together, beautifully sharing together its thorns and its roses. Seldom are we privileged to know a couple who have throughout several decades builded so congenial a fireside.

All pleasant evenings must come to a close, but the host would not allow them to end abruptly, for it was his custom, walking out with the guests to take a look at the moon and stars and perchance the Northern Lights, to feel with them the wind upon the cheek, and to listen for some moments to the moaning of the restless sea. And then a hearty "good-night" and a "come again."

He was a lover of Christian conventions. How many he must have attended in his long life. He loved to meet his brethren from all parts of the country. These conventions to him registered the mind of the church, and he ever strove to have them register progress. In many of these church conventions he attended was earnest discussion and contention. Sometimes more heat than light was generated. But he always stood for tolerance and catholicity. Often did he steady his brethren and cast fear out of their hearts because of some new voice that struck an unfamiliar note. His faith in God gave him faith in the future. As one who understood the temper of a gathering, as one who grasped the psychological moment and was thus able to sway a convention, he had few equals among the Disciples of Christ.

Dr. Garrison had a passion for Christian unity and union. His voice for a generation was the leading one in our communion, pleading for federation and for every possible cooperative movement among the various Christian bodies.

Had it not been for his voice, and a few others of the same spiritual resonance, the Disciples might have crystallized into a self-satisfied and self-sufficient body. But he called us to universal fellowship and to the task of joining hand and heart with others to build the Kingdom of Christ throughout the world.

Although he was for half a century and more an international leader, yet he was also true to the worship and work of the local church. So many scenes of which he was the central figure crowd in upon me now that he is gone; but perhaps I loved most to see him presiding at the communion table, or in the not overcrowded prayer meeting talking intimately with the friends gathered there. He was too great to ignore the small things, too wise to think the Universal Church could go on without loyalty to the individual congregation; too conscientious to engage in the big assembly without having part in his own meeting house; too spiritual to feel that he could be prepared to guide the brotherhood without helping and being helped by the brothers in the home church. His *Alone With God* was one of the first devotional books I read. He did not withdraw from his spiritual kin, but found God with them.

Dr. James Harvey Garrison, our beloved leader, thou art gone to the Land of the Unsetting Sun, into the land of endless youth and unwearied service. Thou standest now in a scene which in our frailty we cannot envision, but thy words of faith hearten us:

"The future is very glowing to me. It isn't so far away. That transition line that we call death and that some people shudder at—it's a mere line. We pass over and into that spiritual world. Best of all into the company of the Master; and I believe that we may have fellowship with these spirits here. Sometimes they feel very near to me—these friends of other days, and the Master's face seems very near. I want to be more like Him. I want to walk by His side. I want to live so here that when I pass on, I may enter into still closer fellowship than is possible while I am here in the flesh."

Now, we doubt not that thy hope has issued into glorious realization. Yesterday, fond hope, now ecstatic participation.

Two Missionaries Pass

AS WE are on the eve of going to press the tragic word reaches the WORLD CALL office of the sudden death of two of our missionaries which occurred almost simultaneously on Sunday night, February 8. Mrs. R. A. Peterson, formerly a missionary in Tibet, passed away in Lima, Ohio, following an attack of influenza which developed into pneumonia, and Miss Virginia Young, at home on furlough from India, died at Covington, Kentucky, following an operation for appendicitis. We mourn with the entire brotherhood in the loss of these two splendid women. A fuller appreciation of their lives will be given in a later issue.

Character-Building En Masse

As Conducted in India

By D. A. McGAVRAN

CHRISTIAN CHARACTER is a definable thing. A man of Christian character acts habitually in certain predictable ways. We know where to find him and what he will do when found. He is a friend to all, be they rich or poor, brown or white, educated or ignorant. He speaks the truth and searches for the truth in all aspects of life. He honors women as persons equally valuable with himself. He acts chastely. He works industriously and honestly knowing that in reality "One is his master, even Christ." He treats others kindly and tenderly as did his Lord. He seeks to live well, to live abundantly. He measures the rightness of action by whether it results in more abundant life. He lives in close relationship to God in Christ.

Christian character can be taught. It can be passed on. It can be induced. It can be implanted. The Disciples Mission in India in its twenty-four schools, its eighteen churches and its Sunday schools, Christian Endeavor Societies, Daily Vacation Bible Schools, Boys' Camps and Scout and Guide organizations is daily passing on Christian character to over two thousand people. Consider the village primary schools.

Village Primary Schools

The year is 1929. A new primary school was opened three months ago. About forty raw village youngsters with few clothes, and dirty faces, huddle together in the schoolroom. Their assembling is disorderly and noisy. No one knows how to read, how to write, how to figure. The parents are so suspicious of Bible teaching and worship that none is as yet carried on. The group cannot even play together. Although they live within a mile of each other they feel themselves to be of different races, different castes, different qualities of human material, which naturally do not mix. The scene changes. A year has elapsed. It is 1930. The school has been in session for fifteen months. Only two children, recently enrolled, are naked. All are seated in an orderly fashion. They begin to read a lesson with conversation in it. A boy and girl when asked to do so, dramatize the lesson. All are anxious to show off their arithmetic prowess and go back to their places brimming with joy at an appreciative word. They play together much more than they did last year. From the beginning they are learning to play fair. They are studying the Life of Jesus daily. They have together with their teachers done some work for the village in the distribution of medicine, the spread of knowledge concerning cholera and the beautification of the school building.

Can anyone doubt that this is Christian character in the making? The Disciples Mission has five such schools at Fosterpur, Bhadaura, Korja, Kotmi. Eight others at strategic centers are planned. The mission could open at least a hundred such schools in the immediate neighborhood of our stations if only funds were forthcoming.

Christian High Schools

Leaving villages we come to a city of 100,000—Jubbulpore. The Christian High School has assembled for prayers. All enter heartily into the singing of a national song. Chapter fifteen of Proverbs is then read responsively by the leader and the students. Prayer is offered in the midst of a reverent hush. Fifty non-Christian and seventy Christian boys have begun the day recognizing in a period of worship their unity before God, the Father. Later on in the day these boys will sally out to win the city volley ball and hockey tournaments and in the evening some of them will find their way to a poor section of the town to conduct a night school for factory workers. The Disciples Mission has two high schools, one each at Jubbulpore and Bilaspur. At the latter place there is also a normal school—the Burgess Memorial.

Industrial Centers

"Country Gate" is a town of ten thousand souls. It grew up just outside the fenced-in railway yards beside the gate which opened out to the country. It is a railway community. The people work in the railway shops. The mission grade school is the only school in the area. During the last year the pupils—Hindus, Mohammedans, Sikhs, Jains and Christians—met together as classes and partly inside and partly outside of school hours carried through sixty separate projects of social service. One class planted trees on the school compound. Another bought and applied tar to seventy-five trees in public places (to protect them from white ants). A third bought potassium permanganate and with the teacher dissolved and poured it into a well during a cholera epidemic. The second class weeded the school yard. A fifth prepared a sign "Do not bathe on the well curb" and hung it on a well where the injunction was needed. The fourth class sold fifty copies of gospels and hymn books. Two classes contributed of their sports fund to the United Christian Missionary Society at the time of Self-Denial Week. These students are learning to act in a helpful Christian way, to disregard caste lines, to behave like brothers. The Disciples Mission has ten such town primary schools.

The Disciples Mission has ten such town primary schools (first four grades) at the following places: Jhansi (1), Kulpahar (1), Damoh, (2), Bilaspur (3), Mungeli (1), and Pendra Road (1). Five middle schools (last four grades) also are maintained one each at Jhansi, Damoh, Pendra Road and two at Bilaspur.

The Church at School

We have eighteen churches in India. In them the thanksgiving days, the communion services, the festivals at Christmas, Easter and harvest, the weekly prayer meetings and church services, are slowly but surely building up a type of character that is as truly Christian as those of the West.

Twelve of the eighteen churches had during the summer of 1929 a Vacation Church School. A total of 544 persons enrolled. The churches are small for the most part. The average attendance was 419. The average school ran for three and a half weeks. Let us look at the Daily Vacation Church School in Harda. Its six teachers comprise two adults—the pastor and missionary—and four seventh and eighth grade schoolboys. The students are the forty-five children of the Christian community and five to ten non-Christian boys, attending regularly. The weather is blisteringly hot so the school begins at 6:30 and runs to 8:30. A major difficulty is the play period. Rightly it should come at the end, but by eight o'clock it is impossible to play in the sun with any comfort. The children assemble outside the church and march in with their teachers. In response to a call to worship they rise to begin a fifteen-minute devotional. They then separate for half an hour of Bible stories. This is followed by a drill period in which worship materials are practiced. Handwork follows. The groups are making kites, for it is kite-flying time. They make them to give away but when made, alas, the world, the flesh, and the devil are too strong and receiving seems much more blessed than giving. A compromise is finally effected whereby these first kites are kept and the second (and better) ones are really given away. A cheery though hot half-hour of play concludes the program. It has been good for the pupils and the young volunteer teachers have learned what happiness Christian service can bring.

The Philippines—Social and Economic

By PAUL D. KENNEDY

WE KNOW that economic questions are exceedingly trying just now for all of you. Possibly you would be interested in a brief survey of our social and economic conditions here in the Philippines. We shall try to share them with you.

Rice has never been so low since the war. It sells for $1.50 a bushel now and we are ready to harvest one of the biggest crops in years. It formerly sold for twice that amount. Maguey (cactus fibre for making binding twine) stands on the hills uncut for nearly a year. The price of preparing for market with wages at 40c a day is more than they can get for it. I wonder if your combines have killed our twine producing industry in the Philippines. Sugar men are broke. The planters are unable to buy fertilizer and hire workmen except in the most favored places.

Horses are so cheap in many places that they are butchering them for meat which sells for 25c a pound. Ford and Chevrolet trucks have driven the horse off the road in the innermost sections of the Islands. I was thinking of Henry Ford the other day while I was chewing a tough horse steak out in the province. You can buy a yearling calf weighing around 400 pounds in the rural places for $7.00 at this time. Eggs sell for 20c a dozen and chickens vary from 15c to 75c from the smallest frys to the best six-pound capons. Sweet potatoes are about 1c a pound, peanuts are 4c a quart and bananas sell for 50c a bunch in the smaller villages.

But the people are buying building materials, phonographs, Singer sewing machines, and foreign cloth in amazing quantities. Thousands of pesos pour in from the laborers in Hawaii and the Pacific West Coast. The steamship companies continue to pay agents $5 a head to sell steerage steamship tickets to our high school boys to get them to go to America at $75 a ride, Manila to San Francisco.

American cigarette advertisements are being posted all along our roads now with pictures of American girls smoking Lucky Strikes. Our old women have smoked big black cigars an inch in diameter and up to ten inches long for years. But they are all beginning to rebel against this cigarette campaign among school children. One town passed an ordinance prohibiting children under eighteen years of age from using tobacco. That is *news* in the Orient.

Free air and gas pumps came to our town the past month. Previously gasoline was sold only in five-gallon cans at 40c a gallon. We pay 30c a gallon for kerosene. Many rural people use an oil crudely extracted from nuts for lighting purposes.

The "Talkies" are coming. The carpenters were working in the big galvanized iron building yesterday. They say that they are putting in ceilings and walls getting ready for a "Talkie." In many places they are falling flat because the bulk of the people cannot understand "Talkie English." Formerly they ran Spanish and English parallel on the silent films.

There are no private radios in our section. The heat waves and broken coast line interfere and the oriental sending stations are yet too weak to reach us effectively. The government has a commercial radio station here operated by a Delco Light plant that is very effective.

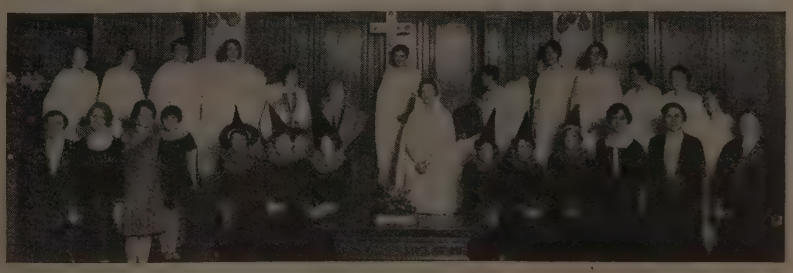
Forty per cent of the able-bodied men belonging to our province are in Hawaii or in the U. S. They are continually going and coming. Many have served as sailors in the U. S. Navy. Women do 80 per cent of the heavy construction work like roads, irrigation canals and cement buildings in Ilocos Norte. Their average wage is 20c to 30c a day and they feed themselves.

Schools and education head the list of every city or home budget. No sacrifice is too great for education. People who live in bamboo houses are building modern cement schoolhouses and some are financing a son studying in Chicago or Columbia University for his Ph.D. degree. Laoag has more than 3,000 students attending secondary schools (High Schools, Trade Schools, Normal Schools, Home Economics Schools). The campus looks like that of a state university, when all the students are out taking physical exercise. Manila likewise is running over with all kinds of universities and students. We are living one block from these 3,000 high school students. Paul and Margaret are studying in the fourth and fifth grades of the training department of the Normal School and we feel that the school work averages as well as many a town in the United States.

The results of such a program are rebounding upon the social life with a vengeance. The lands are not being developed by young men. They are all seeking for positions with the government at big salaries. Many refuse to work at low salaries. Competition is so keen that wire pulling and threats disturb the life of every public official from the surplus of job-seekers. Chicago racketeering tactics are sometimes employed against unyielding officials. One of the most acute problems in the Orient is what we shall do with our high school and college graduates.

Many students persuade their parents to give them a trip to America with the hope that they will make good there. Many of our highest officials in each province were trained in America a few years ago. They are successful now because they entered public service when other officials were not so well trained. The youth still look to them as their ideals. But unfortunately our young men going to America nowadays don't receive the welcome that they formerly did. They are often treated coldly in churches and schools and in some cases insulted while traveling. They frequently come home bitter against the social life in the United States. They have developed expensive tastes and find it hard to get settled here upon their return. They easily develop into the political agitator type. They are dissatisfied. They are seeking for quick reforms. The Independence question is their main theme for action. China is experiencing just what we are beginning in the Philippines.

But that is why life is very fascinating out here just now. The American who can cooperate and be an adviser is absolutely invaluable just now but not a very important factor. The American who has the old dictator spirit can hold on a little longer but he is like a tree standing on the bank of a rushing river. The American executive who can relax with patience and utmost charity and place his Filipino assistants in authority is a man the Orient is looking for with earnest, critical eyes. Our Governor General is proving able to do that very thing.



The pageant "Perfect Love" was given by the Miriam Burch Circle (named for Mrs. C. A. Burch of China, their living link) and the Ethyl M. Downs Guild of East Market Street Church, Akron, Ohio. Mrs. Downs was the director and it was presented twice in the same church

Back to Luchowfu

By GRACE S. CORPRON

WE ARRIVED in Wuhu about two weeks ago—Sonny and I have been visiting in the Haskell home while Doctor went on to Luchowfu with our first load of supplies and to look the situation over. He reports conditions very peaceful. Plenty of rain has insured good rice crops this fall and there is a marked scarcity of bandits and beggars. It seems quite safe for women and children to go in for the winter, so he is coming down this week in our new flat-bottomed boat which our hospital carpenters have been building. It is especially planned for our shallow, winding rivers and is run by our Johnson outboard motor, which American friends gave us. I hope to make the trip back in it and will enjoy the feeling of independence it gives us. It will probably take us two days—we can sleep in it if necessary, or at Chow Hsien.

Our X-ray is at last to be a reality. It is arriving in Wuhu this week, almost a year since it was ordered from Germany. It will be shipped to Luchowfu on a sailboat in care of a trusted servant, along with a winter's supply of medicines and alcohol for the hospital, and three hundred dollars' worth of canned milk and cream. We go prepared for the whole winter, for once the ice forms in the river we are isolated until March at least.

Our entire Luchowfu station is to be reunited with the coming of Laura Lynne Major from America. She and the Goulter family will be going through Wuhu this week and we shall all be together in Luchowfu soon. It is almost more than we had ever dared hope for. We do so love each other and work together so well that there ought to be some fine work done in Luchowfu this winter.

The war situation stays much the same. With the coming of cold weather warfare will cease, as it always does here. There will probably be many unpaid soldiers to turn into looters and bandits. That's one of the largest economic problems of the country and the chief source of danger for the country people. They have no resource against a band of soldiers.

Yesterday was Sunday—I found it a day of contrasts. I rode in a rickshaw down from this comfortable home on the hillside into the heart of the city to attend Chinese church. It was the first time in three months that I had been really in the heart of China. The half-hour's ride through the narrow filthy streets, with beggars and sick people in constant sight, made my heart sick. I always notice the babies most of all, dozens of them with skin conditions, sore scabby heads, often sitting in the dust of the roadside with flies crawling all over them. The marvel is that they have lived through this hot, hot summer.

Wuhu also has many wounded soldiers—the first I have seen. A big Government Armory has been made into a hospital. The streets near there are full of white-faced men out on crutches trying to regain their strength. I have heard many people say there have been many thousands of casualties this summer. China is fast learning the wicked art of warfare. There have even been gas attacks these last few weeks.

I arrived at the chapel just in time to hear Pastor Charlie Cheo's fine sermon. He is an American-trained student, graduate of Princeton, and one of the finest men I have ever known. His talk compelled the attention of the audience, over half of whom were young men of the student class. After that there was a communion service, full of reverence and quiet. We were invited to Pastor Cheo's home for the noon meal. Theirs is truly a Christian home with six lovely children, all showing the marks of perfect care and devotion. Our meal was a very formal Chinese shark's-fin feast, a farewell affair for Mrs. Cheo's brother, Andrew Chang, who is returning to Peiping where he is now a resident physician in surgery. Many of us have helped in paying for his education and are so proud of him now. Eight of us, half American and half Chinese, sat at the table for an hour and a half eating the delicately flavored dishes as they appeared one after another. The conversation was medical most of the time, as several of the guests were doctors. I understand most of it but find it hard to express my thoughts in Chinese. Such a group of people made me forget my heartache of the morning and to realize that there is great hope for China in such capable Christian leaders.

AS WE came home in the afternoon we found the high hilltop next to us covered with hundreds of pilgrims making a trip to the temple on the top. It was the birthday of one of the gods who has power to deliver people from hell. Intelligent-looking, well-dressed people with knapsacks and lighted lanterns were making the long climb—stopping to kotow every few steps and at the top they burned incense and shot off firecrackers and performed the necessary sacrifices, hoping to deliver some loved one from torment. Surely this is a land of contrasts. I get so I am never surprised at anything I see.

Later—Luchowfu.

I wrote you from Wuhu just before we left, over two months ago now. I was especially happy to get back into my own home after being away all summer. I found my garden in good condition and the yard pretty with asters and chrysanthemums.

The big event was the arrival of Ruth Stevens Corpron. She came on October 29th, and rejoiced our hearts to overflowing. She is much like her sister Phyllis Ann, whose place she takes, and that makes us love her all the more.

Our girl nurses have taken a great interest in the new baby. They come over almost every evening to hold her and help get her ready for bed. I hope to be able to teach them a lot about child care when I get back to my classes again, with Ruth as a demonstration ever before them. Only a few of our nurses actually take up nursing after graduation. Most of them get married and become mothers. So I always keep this in mind in my classes in the training school. I try to help them to become intelligent mothers.

FOLLOWING the custom, we sent out two big market baskets of red eggs (500 eggs) to announce the baby's arrival. Since then many gifts have been sent; red and pink silk cloth—enough for several dresses; silver bracelets, neck chains, rings, and so on; cunning embroidered shoes, fashioned like fish or tigers, and a baby bonnet and coat; all in pink, the Chinese color for babies. When a baby is a month old we must give a series of feasts, and entertain all our friends in her honor. It's a lovely custom and shows how much the Chinese people love their babies. This we have done. It took two days, with three tables spread both afternoon and evening.

In a letter several months ago I told of the baby left at our hospital gate that we named Mephibosheth, and who was being cared for by our single missionaries. When I got back this fall I found him greatly improved; the operation on his feet was successful. He could stand up straight and will soon be able to walk. Miss Wilkinson took him home with her a while this fall and got a winter outfit of clothes made and accustomed him to being outdoors most all day. She let it be known that they were willing to let him go into a Chinese home if anyone wished to adopt him. Last week he was legally adopted by a Mr. and Mrs. Chang, very nice people. He is an employee in the Post Office, and a graduate of Yale in China. They have been married several years and have had no children, and are very happy to have "Fibby." They will take intelligent care of him and already love him very much, which is what he needs as much as food and clothes. We are all very happy to have him thus cared for, although it is hard to give him up.

A Fitting Memorial

When Mrs. D. H. Mitts of Spencer, Iowa, passed away in December, the missionary society and other departments of the church in that place suffered an irreparable loss. As a token of their appreciation and to do honor to her memory, instead of sending flowers to her funeral, a memorial fund was established to put a native evangelist into the field in India for six weeks' work.

An Open Door

A Program for Use on Easter Sunday

By MRS. R. W. BLOSSER

AT THE extreme right of the stage there stands the outlined front of a small church, having a tower surmounted by a cross; or a simple Gothic arch with screens to either side—the arch surmounted by a cross. This will serve two purposes—it will symbolize the Church with its preaching, teaching and service mission, and it will serve as a screen in presenting this program. It should be placed so as to afford passage behind it leading to the right entrance, and affording exit facilities.

A carpenter may prepare the simple framework to be covered with heavy paper, with one large and two small windows faced with art-glass paper, behind which an electric bulb is placed. This "screen" should be hung with a lining of dark cloth to protect the participants from observation as they move behind it. The small cross should be hollow so that, in contrast to the colored windows, it will glow goldenly. The "church" should rise from an arrangement of green branches, giving the effect of trees and shrubs. If the arch is used instead of the church, curtains or screens should be arranged to each side to provide for the exits.

"The Church's One Foundation" is played softly. If given in the evening, one by one the lights go out leaving only the glowing windows of the little church with the cross shining bravely. The music merges into "Church in the Wildwood" and closes with some favorite rendition of "The Chimes" to symbolize the ringing of church bells.

Reader: (A man with a good reading voice in a position at left, coming forward as he reads.) While the room is yet unlighted he quotes from memory John 21:15-17. The lights are slowly returned as he continues reading Matt. 22:35-39, closing with Matt. 28:1-7. He continues in the following words:

In these beloved words of our Lord, we, his followers, are directed to "Feed His Sheep." We are taught that the greatest commandment of all is to "love"—first, to love our heavenly Father; then to love "others." If we love him, we will feed his sheep—will care for others. And we are to remember that he has gone before us. Wherever we may go, whatever Christian service we may be called upon to render, we have the assurance that he has gone before us, leading the way, directing our paths, strengthening and encouraging us—if we do "his" will.

"Faith of Our Fathers" is played, and a quartette, either hidden or from a position at the right of the little church, sings the first and last verses of the hymn.

From the left there enter two Christians of the early Church. (Biblical pictures of the days of Paul will furnish costume suggestions.) Each walks with a staff, indicating distance traveled. After a step or two into the room they discover the church and pause in rapt appreciation. The one nearest the audience drops on one knee and with bowed head gives thanks. The other stands near him and with outstretched hands expresses gratitude. (This tableau should be arranged with care to portray joy and gratitude for the Church.) The two Christian pilgrims then advance and enter the church.

As the hymn continues there enters in the same way a Pilgrim Father with his gun on his shoulder, accompanied by a demure Pilgrim Mother. (See familiar picture "Pilgrims Going to Church.") With slow dignity they enter the church.

Reader: *Yes, the faith of our Fathers was a "real" faith. Those early Christians were called upon to suffer and many of them to die for their faith in the Church and its Message. To them we owe undying gratitude for the living Church of today.*

Here in America ours has been a rich heritage. To those sturdy and steadfast pioneer Pilgrim Fathers and Mothers we owe the privilege of the open Bible and freedom of worship. They, too, endured untold hardships and dangers because of their Christian faith.

And now into "our" hands has passed the torch. "We must pass it on!" Through our United Christian Missionary Society we are proclaiming across America and into ten of the great foreign fields the message of a risen Christ. This work must go forward—while "we" hold the torch it must not falter nor grow dim. We must save the preaching of the gospel around the world!

The quartette sings the first verse of "I Think When I Read that Sweet Story of Old." As the first notes are heard a group of little children from the beginners and primary departments of the church school enter, left. Just within the room they pause, looking wistfully at the church. One tiny toddler breaks away from the group and with outstretched arms walks with baby steps and eagerly enters the church. (This may be arranged by having the child's mother concealed from view within the church.) Then, one and two at a time, unhurriedly, the others follow and enter the church.

There follow these American children a small group of foreign-born and neglected-looking children. These may be costumed to represent as many races as possible. They pause in a huddled group, as if a bit uncertain of the church's welcome. As the quartette closes, the children sing one verse of "Tell Me the Stories of Jesus." As they sing there emerges from the church one representing a Bible school teacher, and as the children come to the close of the verse she holds out welcoming hands to them. The little ones come to her and she leads them into the open door of the church.

Reader: *Consecrated Christian teachers! How beautiful have been their services throughout the years. Making of the Church an open door for all who will come to be taught of our Lord. A prepared and consecrated church school teacher is an instrument ready for the hand of God in building Christian character. We have many such teachers over the world. Their work must be preserved.*

The Church has ever welcomed little children, remembering the tender words of the Master when he said, "Suffer little children to come unto me, and forbid them not." The Church longs to reach with her message all the neglected and untaught children of the world. She needs the continued support of every Christian to accomplish this purpose. Will "you" help?

The quartette sings the first and second verses of "There's a Call Comes Ringing O'er the Restless Wave." (If desired, unseen voices from another part of the church give the *call* by singing distinctly and with emphasis, "Send the Light! Send the Light!" The quartette sings again, "There are souls to rescue, There are souls to save," and the unseen voices sing, "Send the Light! Send the Light!" and on through the chorus. In this manner, the second verse of the hymn is sung also.)

Immediately at the close of this second verse, the quartette sings, "hark the voice of Jesus calling, who will go and work today," etc. As it sings there emerge *from* the church, one at a time, four young people representing the Church's contribution to Christian service. A young man with a Bible representing the young preacher; a young woman with a Bible and other books, representing a missionary; a young man with a doctor's bag, representing the Christian doctor; a young woman in nurse's uniform, representing the Christian nurse. They pause near the front of the platform and, when the quartette has sung, "Who will answer gladly saying?" the four hold forth eager hands as the quartette sings, "Here am I, O Lord, send me." They hold the position while the quartette repeats the question and response softly, following which they march away, one going in one direction, one another, down the aisles of the church and through the left entrance.

The quartette sings the third verse, and as it sings there emerge from the church four more young people, representing—a young man, a Christian professor, wearing cap and gown; a

young woman, with books as a Christian teacher; a young man with hoe or rake on his shoulder, the Christian agriculturist, and a young woman, carrying a basket filled with fruit and vegetables, the church visitor. As the quartette sings the phrase "answer quickly when He calleth," the four with uplifted faces and proffered hands join in the singing of the reply, "Here am I, O Lord, send me," repeating it softly as before, following which they, also, depart in various directions for their work.

Reader: *Eager young life, trained and consecrated, a product of the preaching service of the Church, is freely offered for Christian service over the world. Young ministers, young missionaries, Christian doctors, nurses, college professors, teachers, agriculturists, and our much-loved church visitors caring for the needy of our own congregations—all are offering their lives upon the altar of service. Shall we close the doors of opportunity for such as these? Shall we not rather uphold their hands, standing firmly behind them in their work? Together we can preach the gospel around the world with increasing effectiveness. Let us offer them an open door.*

From left there enters one with covered eyes. As she takes a few cautious steps, holding out imploring hands, the quartette sings, "Open my eyes that I may see," etc., on through the first verse. During the verse a teacher comes from the church, listens to her plea, and then at the close of the verse (while the music is repeated) removes the covering from her eyes and places in her hands the "wonderful key" which is the Bible. She looks about wonderingly, then falling on her knees while the chorus of the song is sung as a prayer, "Silently now, I wait for Thee," etc. At the close of the chorus, the teacher assists her to rise and escorts her to the door of the church which she enters.

A man wearing a miner's cap and carrying a miner's pick enters. The quartette sings the second verse of the hymn. The teacher goes to him, leads him nearer to the church and presents him with an open Bible as containing the "voices of truth" he wishes to hear. As the music of the last phrase of the verse is repeated, he searches the page before him carefully, then clasping the Bible to his heart lifts his face as if in prayer while the chorus is singing. The teacher bows her head, indicating the sacredness of the song, then leads him to the open door of the church.

A woman representing the French-speaking people of the South enters. She is dressed humbly. The teacher places an arm about the woman's shoulders and presents her with an open Bible. The quartette then sings the first verse of "How Firm a Foundation," indicating this foundation to be the Bible and its teachings. At the close the woman drops on her knees while the quartette sings, as a prayer, the last chorus of "Open My Eyes," following which the teacher assists her to rise and both enter the church.

Reader: *And so the Church is being extended. Its influence reaches out to the great mining centers of America, to the French-speaking people of our Southland, to the great unreached masses in our own America. The Church offers an open door to all who seek her. Eyes are being opened to spiritual truths, hearts are being cleansed and filled with holiness, feet are being turned into paths of righteousness. This work must not cease until all know our Lord and Master.*

There enter, left, two women of India, wearing native costume. Before entering the church they pause and, facing the "church," sing with bowed heads, "In the Secret of His Presence." At the close of the song they enter the church. (The quartette may sing this with the two women if desired.)

Reader: *India! The Church has made great progress in India, and yet millions have never heard the Story. These people are a spiritual-minded people. They are pleading for the Church. Shall we close the door to India's call? No, we must go forward in that needy land. And as in India, so in all other lands of the great Orient, we must preserve the preaching of the gospel there and go forward with the work.*

The quartette sings "Bringing in the Sheaves." There come, unhurriedly and from every direction, the young people who earlier went forth from the church, each bringing one or two with him—some young, some older. These "sheaves" may be costumed to represent the work all over America and the world. As they come to the platform they arrange themselves in a well-balanced group about the church. This "coming" should be timed to occupy the time required to sing the two first verses of the old hymn.

The group on the platform now sings "When I Survey the Wondrous Cross," and at their first word the electric light should be turned on a cross suspended against the center wall, placed up above everything else. The first and last verses only are used.

Immediately at the close of this song there is sung the beautiful Easter hymn, "Christ Arose." Use all three verses. The group on the platform join in singing the chorus, "Up from the grave He arose."

Reader: *Closes with prayer that the Risen Christ, the Living Christ, may be preached around the world with power of word and deed, and that we as a great brotherhood may, by faith and love and sacrifice save the preaching of this gospel as it has been done around the world.*

Following the prayer, the Easter music is resumed until all have left the platform.

Cast of the play "The Queen's Sacrifice," given at Jackson Street Christian Church, Muncie, Indiana, during their recent project "Three Nights in India." Mr. and Mrs. E. F. Daugherty are shown at right

Station UCMS Broadcasting

AT THE recent meeting of the Foreign Missions Conference of North America at Atlantic City, Miss Lela E. Taylor was one of six women elected on the Committee of Reference and Counsel composed of thirty-six members.

It is of interest to note that with the death of J. H. Garrison, about whom will be found an article on another page, there passes the last person present at the organization of the Foreign Christian Missionary Society in 1875.

Word comes of the death at Southport, England, of Mrs. Frank Coop, January 2, 1931. Mrs. Coop was the daughter of the late W. S. Dickinson of Cincinnati, Ohio, and the granddaughter of former Governor R. M. Bishop of that state. Mr. Coop is a son of the late Timothy Coop, and both families were closely identified with the beginning of our organized missionary work.

In our Homes for the Aged there are at present four pairs of sisters: Misses Estella and Luella Parks, twins, Harwood Hall, Dallas, Texas; Misses Florence and Laurence Young, twins, age seventy-three, Jacksonville, Illinois; Misses Martha and Bridget Funican, seventy-six and seventy-seven, and Mrs. Martha Growden and Mrs. Clara Allgire, seventy and seventy-two, Emily Flinn Home, Marion, Indiana.

W. H. Hoover of Canton, Ohio, recently gave $50,000 to the University of Nanking, China, to be used over a period of ten years at the "point of greatest need." It is being used at present to strengthen the teaching force by supporting more high-grade men.

A permanent endowment to be known as the Scoville-Bowen Bequest Fund has been given to the United Christian Missionary Society from the estate of Mrs. Bessie Scoville Bowen of Cincinnati, Ohio. Ten thousand dollars of this fund has been received and when certain trusts have been carried out, $30,000 more will come to this fund, the income from the total $40,000 to be used for the general work of the society.

Arthur E. Elliott of Asuncion, Paraguay, has written a book which is being published by the Bureau of Publications of Teachers' College, Columbia University, entitled *Paraguay—Its Cultural Heritage*, with the subtitle "Social Conditions and Educational Problems." It was edited by the Honorable Post Wheeler, American Minister to Paraguay.

Richard Bishop Moore, dean of science and head of the department of chemistry at Purdue University, Lafayette, Indiana, who passed away January 20, was the second son of the late W. T. Moore and brother of Paul Moore, director of publicity for the International and World Conventions at Washington. Dr. Moore was the first United States scientist to discover means of producing native radium; the first to produce helium gas in large quantities reducing the cost from $1,500 to ten cents per cubic foot and demonstrate its superiority over inflammable hydrogen gas.

The forces of religious education have been considerably augmented by the addition of Elizabeth Gene who came to make her home with Mr. and Mrs. Roy G. Ross, January 29, while on February 15, Mr. and Mrs. Virgil A. Sly welcomed into their home little Mildred Patricia.

A consecration service was held in the First Church, Springfield, Massachusetts, January 8, setting apart Robin Reo Cobble, of Erie, Kansas, as a missionary in the Belgian Congo. President Charles T. Paul, of the College of Missions, Hartford, Connecticut, presided and a number of professors and missionaries took part in the service. C. M. Yocum, head of the foreign missions department conferred the appointment and delivered the charge. Mr. Cobble sailed for Africa, February 20.

Our brotherhood has the following representatives on the executive committee of the International Council of Religious Education: W. P. Shelton, Marion Stevenson, W. R. Warren, I. J. Cahill, H. B. Holloway and Roy G. Ross.

A most successful move toward an indigenous program of Leadership Training was made recently in a Coaching Conference at Fort Worth, Texas, conducted by C. M. Ross of that city, with the assistance of four headquarters staff members from the departments of religious and missionary education and the college and missionary organization leaders of Texas. There were seventy-nine who took credit and forty-nine applied for accreditization.

During the past month twenty-five children were received in our six homes for children, five returned to relatives, four placed in family homes, one placed in a boarding home; leaving 511 children in the homes and twenty-three mothers employed on the staffs. Three children united with the church during the month.

Eight were admitted to the homes for the aged in the past month, making a total of 210 in the six homes, a net increase of four.

Miss Helen Spaulding is the new state secretary of woman's work for the state of Illinois, succeeding Mrs. Charles Pardee who died several months ago. The state office will be in Bloomington.

The church erection department closed loans with the churches at Florence, Arizona, and Vicksburg, Mississippi (Bryan Memorial). Churches that have paid off their loans are Fort Worth, Texas (Riverside); Austin, Texas; Okmulgee, Oklahoma (colored); New Hampton, Missouri.

Mr. and Mrs. Malcolm L. Norment, who served one term in South America, and who were detained in this country for a time, have been reappointed to that field and will sail April 4. Mr. Norment had recently assumed the pastorate of the church at Coshocton, Ohio, where he was pleasantly situated, but the church has graciously released him for this larger kingdom service. Mr. and Mrs. Norment go to Asuncion, Paraguay, to meet an emergency caused by the return of Mr. and Mrs. Fred Hughes to this country because of health conditions in the family of Mrs. Hughes.

Word his just come that Dr. Olivia Baldwin formerly of India died in the California Christian home on Saturday night, February 7, and Mrs. L. J. Massie died Monday night in Los Angeles. Mr. and Mrs. Massie, it will be remembered, were instrumental in making possible the magnificent new building of the California Christian Home in San Gabriel.

Write for your copy of the Index to the 1930 volume of WORLD CALL, which may be had free of charge. And a Handy Binder for your copies for the year costs only $1.50. If you prefer the volume bound in heavy green buckram cloth, it may be secured for $3.50.

F. J. Huegel, who has served as a missionary in Mexico since 1920, has gone to be our representative in the Union Theological Seminary in Mexico City. We have long looked forward to the time when we could provide a faculty member in this fine institution for the preparation of ministers for the evangelical churches of Mexico. Mr. Huegel began his work at the opening of the school year, February 4.

Miss Lela E. Taylor made a brief visit to Mexico during the month of January. A new plan of mission organization was worked out by which the Mexicans are assuming practically the entire responsibility for the direction of the evangelistic program for the field.

Alexander Paul is spending a few weeks in Jamaica attending the annual convention of the churches and helping to work out plans for the future.

Midwinter News from Our Campuses

Board of Education Host to Educators

THE Board of Education of Disciples of Christ was host to a number of educational groups which met in Indianapolis the week of January 19. The series of meetings began with the annual denominational conferences of college presidents, which were held on Monday. On Tuesday and Wednesday the Council of Church Boards of Education met; on Wednesday evening there was held a meeting of the Liberal Arts College Movement; and on Thursday and Friday the Association of American Colleges was in session. About seven hundred educators attended the meetings, the largest attendance in the history of the organizations.

The Disciple college presidents met on Monday evening. The discussion was centered upon two phases of college curriculum building. There was a general discussion of the trend in colleges of the present day to divide the curriculum into the upper and lower divisions, or the senior and junior colleges. Dean J. W. Putnam of Butler University spoke briefly on this subject, giving the experience of Butler during the past two years in the adjustment of the curriculum. President Cloyd Goodnight of Bethany College led in a discussion of the trend toward the group system in college curricula as opposed to the department system, and outlined some of the experiments which have been undertaken at Bethany. Dean E. S. Ames of the Disciples Divinity House at the University of Chicago explained the Chicago plan, which involves a regrouping of courses and the abolishment of the regular four-year college course, completion of the work of the college to be determined upon the student's ability to meet the requirements of a comprehensive examination.

Dr. H. O. Pritchard and Dr. J. C. Todd of the Disciples Board of Education had part on the program of the Council of Church Boards of Education. At the request of the college committee of the Council, Dr. Pritchard gave as the report of the committee an outline of a book which he is writing, *Must the Church-Related College Pass?* In this book he sums up the tendencies militating against the church-related college and sets over against these the factors in our modern civilization which demand its continuance. Dr. Pritchard also addressed the Council on "The College and Vocations." Dr. Todd spoke before the Council on "Schools of Religions."

Bethany College

Bethany College mourns the loss of Samuel George, trustee, who died at Wellsburg, West Virginia, Sunday, January 4, following a prolonged illness. Mr. George was vitally interested in the college and was a generous supporter of its program.

The influence of music upon the efficiency of college students and office employees is being tested at Bethany College. Radios have been installed in the biology laboratory and the college office. Dr. B. R. Wiemer, professor of biology, believes that the students do much better work when music is provided, and adds that it has practically eliminated visiting during the laboratory hours. Forrest Kirkpatrick, executive secretary to the president, states: "Good band music seems to be the best for office efficiency. The general spirit of the office staff has improved since the radio experiment began."

The Bethany Ministerial Association comprises a group of thirty men who are preparing for the ministry.

Texas Christian University

Dr. Clinton Lockhart, professor of Old Testament and Semitics in Texas Christian University, has been elected president of the Southwestern Society of Biblical Study and Research for 1931. Colby D. Hall, dean of the university, has been named corresponding secretary of the organization. The society is composed of Bible students and teachers from Texas, Oklahoma and Louisiana.

The state oratorical contest and the girls' oratorical contest will be held at Texas Christian University early in March. Prizes totaling more than $100 will be offered in the state contest. Orations will be on the subject of "Peace" or "The Constitution."

E. R. Tucker, registrar of Texas Christian University, states that business administration is the most popular field of study at the university. Slightly more than 23 per cent of the upperclassmen are majoring in business administration. The field of English literature comes next as a choice for a major. However, the majors in this field are about seven girls to one boy, while in business administration the proportion is approximately nine boys to one girl. History, science and music follow closely behind the two leaders. Then come, in order of popularity, Spanish, education, Bible, journalism, sociology, government and physical education.

Henry L. Shepherd of Fort Worth, a graduate of Texas Christian University, will enter the university of Paris, France, next fall on a research fellowship. The fellowship was obtained for him by the Rhodes Scholarship Committee, which denied him the Oxford scholarship because of his advanced scholastic standing. Mr. Shepherd will receive his Doctor of Philosophy degree from Princeton University next June.

Butler University

The formation of the Alfred Marshall Honor Society by the faculty of the economics department of Butler University has been announced. The purpose of the society is to recognize and encourage scholarship among the students majoring in economics. Membership will be extended to a limited number of juniors and seniors each year on the basis of scholarship. Founders of the society are members of the economics department: Dean James W. Putnam, Dr. Frank H. Streighthoff, Chester B. Camp, M. G. Bridenstine, John A. Griswold, and Karl Stegemeier. Four seniors, Harold Vehling, Hollis Leedy, Jack Kingsolver, and Donald Meid, have been honored with membership. The society is named in honor of Professor Alfred Marshall of England, a leader of the classical school of modern economists.

An extensive schedule of night courses was opened by Butler University early in February, under the supervision of Professor George F. Leonard, director of the department of night courses.

Dr. W. L. Richardson, dean of the college of education at Butler University, was the principal speaker at a special meeting of the Butler Alumni Club of Chicago on the evening of January 31.

Cotner College

Several changes have been made recently in the faculty of Cotner College. B. E. Ogden, professor of education, has been made dean of the college. Miss Enger Robertson, who is taking her residence work toward a Master's degree at the University of Nebraska, has taken the place of Miss Grace E. Young as instructor in French. Miss Polley Ann Bignell, a graduate of the University of Iowa, is the new instructor in speech. Miss Bignell has taught speech for eight years, one of which was spent in China.

A triangular debate between the chapters of the Oxford Fellowship at Nebraska Wesleyan, Midland and Cotner colleges will be held on April 17.

L. L. Coryell, of Lincoln, has presented to the college a Bible bound in olive wood which he purchased in Jerusalem.

Culver-Stockton College

The Culver-Stockton debating team opened its season with a contest with Carthage College at Hamilton, Illinois, February 2. Culver-Stockton had the negative side of the Pi Kappa Delta question, "*Resolved*, That nations should adopt a policy of free trade."

F. J. Huegel, instructor in English and history at Culver-Stockton from 1916 to 1918, now a missionary to Mexico under the U. C. M. S., while home on furlough recently, addressed the student body at the chapel hour.

Professor True Taylor was chosen president of the Canton Chamber of Commerce at its twenty-second annual dinner held January 27. It is the first time in the history of the Chamber of Commerce that a faculty member of Culver-Stockton has held this office.

Founders Day was celebrated at Culver-Stockton College Wednesday, January 28, making the seventy-eighth anniversary of the school, the oldest co-educational college west of the Mississippi River.

Dr. B. A. Abbott, editor of *The Christian-Evangelist*, gave the Founders Day address.

A feature of unusual interest in connection with the anniversary observance was the collection of historical material assembled by Claude E. Spencer, Culver-Stockton librarian, and secretary of the alumni association.

Christian College

The Christian College annual, *The College Widow*, for 1930, was classified as an "All-American Yearbook" by the Interscholastic Press Association. The association recognizes five classifications, the highest being "superior."

Illinois Disciples Foundation

The University Place Christian Church, the home of the Illinois Disciples Foundation, is rejoicing in the wiping out of the entire debt on the church. The burning of the mortgage, with appropriate celebration, took place at the annual meeting of the church in January. Dr. Stephen E. Fisher in his annual report stated that there had been 139 student affiliations during the year.

A Junior Board of Deacons, composed of forty young student and community men, was organized at the University Place Church in January. The group will have monthly business meetings and will furnish deacons to serve in the church services once each month. The chairman and vice-chairman will serve as members of the regular church board. This is a long step forward in the development of young men as leaders in the church life.

Lynchburg College

Lynchburg College, like many of our colleges, is facing grave financial difficulties because of the general economic depression. This makes necessary the raising of approximately $30,000 as an emergency fund to meet current obligations. The alumni of the college have been challenged to raise $10,000 of this amount. They have been divided into one hundred thirteen units, each under a unit chairman, and a substantial amount has already been secured. The faculty, administrative officers and employees of the college have pledged themselves to give $5,399.33 toward the emergency fund.

Dr. Harry Rimmer, president of the Research Science Bureau of Los Angeles, recently addressed the Lynchburg student body on the contribution of archaeology to the study of the Bible.

A student volunteer band has been organized at Lynchburg College.

Phillips University

The Disciples of Oklahoma have lost a great and good friend in the person of Thomas J. Myatt of Ponca City, who died recently. His will, now being probated, contains property conservatively estimated at $108,000 to go to the Phillips Bible College as a memorial to Mr. Myatt's mother.

Several of the teachers of Phillips University attended the Oklahoma Education Association in its annual meeting in February. President McCash is the retiring president.

Kappa Beta

The annual convention of Kappa Beta, fellowship of university women of the Disciples of Christ, will be held in Lawrence, Kansas, April 10, 11, 12, with the members of Zeta chapter of the University of Kansas as hostesses.

Lyman Hoover
Son of Mr. and Mrs. G. I. Hoover, Indianapolis

Drake University

The Drake University band will leave Des Moines on March 23 for a week's concert tour through southwestern Iowa, with a stop-off at Omaha, Nebraska, for one night.

More than one hundred seniors in the college of education were honored in a recognition day convocation January 8. Dr. Stoddard Lane, minister of the Plymouth Congregational Church of Des Moines, delivered the address. His subject was, "The Art of Being Alive."

Thomas W. Duncan, of Des Moines, won the first prize offered by the middle western section of Theta Alpha Phi, national dramatic fraternity, with his one-act tragedy, *Flotsam*. The contest was a national one, open to all college students. Mr. Duncan's play, which is a symbolistic tragedy, was written as an assignment in the advanced playwriting class of Professor James J. Fiderlink, head of the Drake drama department. *Flotsam* will be published in book form, along with five other prize-winning plays.

Drake was host to one of her famous alumni in January, when Kirby Page visited the university for two days to speak before the student body at the invitation of the Y. M. C. A. and Y. W. C. A. While a student at Drake, Mr. Page was editor of the *Delphic*, the weekly student publication of the university. He graduated in the class of 1915.

Colleges Furnish Leaders on Foreign Field

Testimony that our colleges are fulfilling their mission of preparing leaders for the work of the church in the foreign field as well as at home is given in the recent appointment of three graduates of our institutions to this work. Lyman Hoover, graduate of Butler University in 1922, has recently reached China where he and Mrs. Hoover will serve a four and one-half year term as student secretaries of the Y. M. C. A. Robin Cobble, who graduated from Phillips University in 1928, sailed in February for the Belgian Congo as a missionary evangelist. Miss Ruth McElroy, graduate of Phillips University Bible College, is planning to go to China next fall.

Passing of Former Butler President

Scot Butler, former president of Butler University and son of the founder, Ovid Butler, passed away at his home in Indianapolis January 14, at the age of eighty-eight, after an illness of six years.

Dr. Butler had a long and interesting connection with the institution founded by his father. He was a student, a teacher, a president, and a member of the board of trustees. He was graduated from Butler College in 1868, and received his Master's degree in 1871. In this year he became professor of Latin at Butler, serving in that capacity until 1873 when he went to Europe for study and travel. In 1891 he was made president of Butler College and held that position until 1904. Following his retirement he was actively interested in the affairs of the institution and served both as a member of the board of trustees and as a lecturer.

Six Hours' Credit for a Month's Vacation

A thirty-two day motor-bus trip through the scenic West is being planned by W. F. Barr, dean of the college of education of Drake University, as a part of this year's summer schedule of the university. The party will be under the direction of Dean and Mrs. Barr, who made the "Seeing Iowa" tour so successful last summer.

The group will start from Des Moines on July 1, in new twenty-five passenger busses, and will return August 1 after a tour of nine states. The plan is to start north through South Dakota, Wyoming and Yellowstone National Park; then across Colorado to its southwest corner to Mesa Verde National Park, the home of the ancient cliff dwellers. From Mesa Verde, if the time permits, the return will be across Arizona by way of the Carlsbad Caverns, through the oil fields of Texas or Oklahoma, or both, to Hot Springs, Arkansas, and the Ozark Mountains, and north to Des Moines.

The fee for the trip will cover transportation; lodging at hotels, park lodges, and two or three nights at "dude ranches" in Colorado and Wyoming; meals for fifteen days in the parks; and university tuition.

Missionary Organizations

Woman's Society

1930-31: *Sharing in His Power.*

Theme Hymn: *Lord, Speak to Me that I May Speak.*

Devotional Theme for April: *Life Abundant,* John 10:10; Luke 12:15.

Program Theme: *"Preparing India's Daughters for a New India."*

PROGRAM plans and materials for the April meeting of the Women's Missionary Society are as follows:

1. Leaflet, "The Cottage System of Education for Village Girls," by Mrs. Victor Rambo.

Preparing home-makers for the Christian homes of better Indian communities.

2. Leaflet, "Doing Double Duty" by Leta May Brown.

India's new teacher—in the home as well as in the school.

3. Leaflet, "The Christian Home Witnesses" (a play) by Jennie Fleming.

The Indian church believes that "Go ye, preach and teach" included women.

4. Leaflets

a. Article in April WORLD CALL—"India's Heroines of Old" by Mrs. Homer Gamboe.

b. Leaflet, "India's New Heroines" by Mary Campbell.

Through thousands of years India has not lacked her heroines. Here are contrasted old and new.

Map talk—Education. (Page 28.)

The above program outlines for use of the woman's missionary societies for April bears upon the educational work of our missions, through which we are having a share in preparing India's daughters for a new day. For the development of this thought there are four leaflets, one of which is a playlet.

In the leaflet described under (1) we may see in what a sensible fashion the India mission is preparing village girls to do better the life work which lies before most of them; in the second leaflet Miss Brown tells us under what great handicaps the married women, who are the teachers in the mission schools of India, carry on their school work while trying to run a home at the same time; in the third leaflet six women take the parts of two Christian women evangelists, and the hostesses in two types of Indian homes in which they call to tell the story; in the leaflet described in "b" under (4) Miss Mary Campbell describes some of the interesting women of India who give us an idea of what Indian women can become under the influence of Jesus Christ.

Young Matron's Society

1930-31: *Sharing Him With the Nations.*

Theme Hymn: *We've a Story to Tell to the Nations.*

Devotional Theme for April: *Perfect Love,* 1 John 4:14-18; Ps. 119:105.

Program Theme: *"The New India in the Home."*

PROGRAM plans and materials for the April meeting of the Young Matron's Society are as follows:

1. Leaflet (a play), "Wanted—A Christian Wife" by Anna Cowdrey.

Making suitable and happy "matches" is a lawful part of the missionary's duties.

2. Leaflet, "Doing Double Duty."

A woman teacher or a Bible woman in India is usually "Madam" not "Mademoiselle."

3. Article in March WORLD CALL, "The Indian Home of Yesterday and Today." (See page 20.)

Is the Hindu home "better" for Indian women than the "new-fangled" ways demanded by Christian ideals? Let us see.

4. (Optional) Map talk on Agricultural, Industrial, and Benevolent work—April 1931, WORLD CALL.

Two leaflets have been provided for the April program of the young matron's societies, one of them a play, and one article in WORLD CALL for the use of this group (see above). If it seems best not to try to use the play indicated under (1) above, there may be substituted a map talk, either the one found in March WORLD CALL, on educational work in our Indian missions (unless already used) under the caption—"Character Building En Masse," by Don McGavran, or a talk on the agricultural, industrial and benevolent work being done in our Indian missions to be found in the April WORLD CALL.

Hymn suggestion: "Jesus Shall Reign Where'er the Sun"—all five verses.

Prayer hymn: "Open My Eyes That I May See."

Hymn of consecration: "Lord, Speak to Me That I May Speak."

Special India hymn: "India, Arise, the Living God is Calling"—verses one, three and five (see inside of program booklet).

See page 38 this issue of WORLD CALL for the suggestions for devotional talks.

See the third of the series, "To These We Hand The Torch," on the Indians doing educational work in our mission. (Page 40.)

Guild

1930-31: *With Him on the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for April: *The Light That Brings Life,* John 8:12; 10:10.

Program Theme: *"Day Dawns for My Daughters."*

PROGRAM plans and materials for the April meeting of the Business Woman's Guild are given below:

1. Leaflet, "India's New Heroines" by Mary Campbell.

While 95 per cent of Indian women still find life hard and dreary, there is great hope for the 5 per cent.

2. Leaflet, "The Cottage System of Education for Village Girls" by Mrs. Victor Rambo.

Preparing girls who seem destined to be wives of country men to find in that life usefulness and blessing.

3. "Meetings at the Mela" (a play) by Leta May Brown.

A group of former Burgess Memorial School graduates return to a Home-coming and relate their experiences, sweet and bitter. Opportunities for not only the superior girl but for every Christian girl that she may be of greatest service to her people.

Alternate:

Map Talk on Agricultural, Industrial and Benevolent Work in Our Indian Mission, in April WORLD CALL.

If the play by Leta May Brown, "Meetings at the Mela," is used, it will take up nearly all of the evening. This play will bring out in a very striking way the contrasting experiences of Indian girls who come into contact with our village schools, then go out to live their lives in Indian communities.

If it is thought best not to use the play, there may be given as an alternate one of the three map talks indicated below, depending on the choice of the leader, and on what has already been given in preceding meetings. A map talk on medical work and the Indian nationals doing that type of work in our missions is found in February WORLD CALL, under the caption "To These We Hand the Torch," the map talk on our educational work in India is found in March WORLD CALL under the caption—"Character Building En Masse," by Don McGavran; and it will not be too late to use the map talk on industrial, agricultural and benevolent work to be found in April WORLD CALL—"Dignifying Labor in India" (this may not be the exact title, but it will be found indicated on the program page in April WORLD CALL).

Programs for April

Circle

(For unmarried young women 18-24)

April Topic: *Tinkly Temple Bells.*

Worship Theme: *God's Temple.*

FOR the hymn, "India's Call," referred to in your program yearbook see page 37 of the December, 1930, issue of WORLD CALL.

For suitable selections from *India on the March* for your April meeting see pages 57 to 80.

If any Circles have not divided into *Samajes* for the study of India they should be very sure that the Adviser and program committee have read early in the year all the leaflets entitled, "Understanding India with the____*Samaj.*" There are six of them, and they contain suggestions for your meetings only—they are not for presentation. If this is not done you will find that there was something which you should have done long ago, and which the particular *Samaj* would have done if you had been divided. For example, you should be using in every meeting the placards as described on page two of the leaflet, "Understanding India with the Dharam Samaj." The *Roadside Sidelights,* if you do not have the *Samaj* division, should be used in each meeting as short talks from various members.

Some Circles which have three groups already established are assigning to each of them two of the *Samaj* divisions and are turning the leaflets for those particular *Samajes* or months over to them at once so that they may be looking ahead and working all the time.

April is the month when Self-Denial gifts are presented. Have you made all plans? Will your Circle be one of those sharing in a large way in order that the work around the world may go forward?

Order a number of the India Supplements to the December WORLD CALL. They will be useful in many ways. Cut out the three maps, mount on Bristol board, and be sure that they are in sight at every meeting. Constant reference as to place and location should be made to them.

Did you know that you could secure kodak pictures on the work in India by writing to the Missionary Education Department of the United Christian Missionary Society? Tell them what you want and they will furnish the pictures at cost.

Senior Triangle Club

(For boys and girls, ages 15-17)

April Topic: *In the Christian Hospitals.*

Worship Theme: *God's Temple.*

Bringing Our Gifts

THE April meeting of the Hi-Tri Club is the time for the presentation of the Self-Denial Gifts. Arrange a special service in connection with the worship period, which will add to the significance of the Self-Denial Offering. Watch correspondence to the Hi-Tri Club for suggestions for this service.

In the Christian Hospital

The Counselor should plan with the leaders of the monthly meetings of the Hi-Tri Club, and together arrange a program which would be interesting and helpful for the entire group. The leaflet materials offer the following suggestions:

"The Beloved Doctor, Brother and Friend." This is the story of Hira Lal and his untiring service in the hospital at Mungeli. This story serves as an illustration of the way in which men and women of India assume responsibility and become leaders of strength and ability.

If you refer to the India Supplement, on page 7, you will find a reference to Dr. Mary Longdon. It is to the credit of our nurses and doctors that they have trained others to work with them and carry on the message of healing. In using these two articles, you have the combination of the work of the missionary and the native leader. Both stories should be given in the words of the one having that part on the program.

"Sharing Life With Others" introduces us to our very first trained doctor from our mission. Then a letter may be read. Do you think it is worth while to send missionaries to India, when a Moti Solomon and a Hira Lal become trained Christian leaders?

"The Hospital Door Speaks." This leaflet provides a very interesting number on the program. Of course it must be committed to memory by the one giving it. Follow the directions on the leaflet for presentation.

With the aid of the India Supplement, locate the hospitals on a map of India. If you will search various numbers of WORLD CALL you will find interesting articles and stories on the medical work of that field. It will also be possible for you to find many pictures that may be used in visualizing the work.

In *The Star of India* refer to chapter X, entitled "The Healing Touch." The material in this chapter may be used as the Counselor deems most advisable.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1930-31: *Trails of Discovery.*

Trails of Discovery Among South American Neighbors

THIS is our theme for these next three months and because of the recent revolutions in South America the study should be especially interesting. In order to make the most of these programs we shall need to do as much general reading as we can and the public library has all kinds of interesting books for us. Why not require each member to answer to roll call with some fact about the geography or the history of this great continent? If possible have a map of the world put up for this first meeting since the study begins with some historic facts concerning the settlement of South America and some comparisons with North America, and maps always help to visualize any situation for us. As suggested in the World Friendship Programs pamphlet, it will add to the first program to have someone tell the story of "The Golden Man" as it is found in the book by Anita B. Ferris called *The Land of The Golden Man* and to bring in any other South American Indian material you can find. Indian pictures and Indian curios will add to the general effect and by all means have some Indian music. If you do not have a pianist who can play "By The Land Of The Sky Blue Water" and "Pale Moon" you can borrow a Victrola, but by all means have the Indian songs. The boys and girls will enjoy preparing these Indian details and it will give a new interest to the meeting and the correct background for their understanding of South American problems. Then next month we will build up a Spanish atmosphere and background and in the third meeting, a modern South American atmosphere.

This is also the month to begin to collect pictures showing the life and people of South America. We cannot overemphasize this as it is one of the best ways of getting individual interest aroused and individual participation. Every boy and girl has access to some magazines and there will be a few who have the *National Geographic* and other especially valuable magazines. For those who have none at home you may be able to find copies of WORLD CALL and *King's Builders* so that each one will have something to kindle his interest in the new field of study.

Devotional Study for Woman's Missionary Societies

Worship Theme: *The Life Abundant.* John 10:10; Ruth 12:15.

THE leader of this devotional period should remember that the theme for the meeting is "Preparing India's Daughters for a New India." Certainly this can mean nothing less than "life abundant" for the women of India. All of the materials prepared for presentation of this theme so near to the hearts of all women is to develop this thought. We find that our missionaries are preparing the young girls in our schools for the more abundant life by making them better home-makers for the Christian homes of better Indian communities, through the cottage system of training in our Mungeli and Pendra Road school for girls.

We find the Indian Christian wives and mothers of our mission doing their parts in bringing this abundant life as they organize their simple home life to make it possible to teach a half day in the schools, or to go about in the homes of non-Christian women for an equal length of time, every day.

Through the dramatization prepared in a leaflet for use in the April meeting written by Miss Jennie Fleming, in charge of the evangelistic work at Mungeli, we see how these Christian women evangelists normally and naturally preach the gospel of abundant life to their less fortunate sisters.

If the leader will turn to the January issue of WORLD CALL she will find on page thirty-eight a development of this same theme under the "Devotional Study for Young Matrons." Notice that the talk is built up on the following points: First, life is the most precious thing in the world—and by life is meant not only physical life but character, mental ability and those human possibilities in the realm of the spirit.

2. The mission of Jesus was to help people to have abundant life.

3. The abundant life, if free from fear and superstition, is also free to develop and grow godlike.

4. Abundant life means growth, and we Christians of America as well as the Christians in India are co-workers with God in carrying out his plans for mankind in that we are making it possible for others to have a chance for growth into this godlikeness.

See also the objects of intercession following the devotional talk just referred to.

Devotional Study for Young Matrons' Society

Worship Theme: *Perfect Love.* 1 John 4:14-18; Psalm 119:105.

THE young women in this group will be interested to see the possibilities for perfect love in "the new India in the home." There is only too little of perfect love in the homes of India, as the whole marriage system is limited by caste rules and many of the marriages are made before the little girl is ten or twelve years of age, and in nearly every case she has never even seen the man who is to become her husband.

On the other hand there are many instances of beautiful love in even Hindu and Mohammedan homes. But one of the most promising things is the beautiful way in which the spirit of Christ has come to dominate the homes of those who call themselves his followers among the people of India.

The leader of this devotional study will find help on page thirty-eight of the February WORLD CALL in the devotional study developed there for both the Woman's Missionary Societies and the Business Woman's Guilds.

Suggested Hymns

"Savior, Thy Dying Love," 191;
"More Love to Thee, O Christ," 181;
"Take My Life, and Let It Be," 168;
"O, Jesus, Thou Art Standing," 160;
"A Little Bit of Love," 298, all found in *American Church and Church School Hymnal,* Christian Board of Publication.

Devotional Study for the Business Woman's Guilds

Worship Theme: *The Life That Brings Light,* John 10:10; John 8:12.

WILL the leader of devotions lay a special stress upon the second Scripture reference given above in which Jesus told his disciples that he was the Light of the world and that whoever followed him would not walk in darkness but enjoy the light of life?

The presentation theme for the Guild is "Day Dawns for My Daughters," which is quoted as though Sister India herself was prophesying this. Everything planned for this meeting should contribute to the end that our Christian business and professional women shall realize how very blessed they are in Christian America, and how it devolves upon them because of this privilege to see that women on the other side of the world in India with capacities just as great as their own have an opportunity for development. By government statistics only two per cent of the women of India can read and write, and yet in that two per cent there is a large number of really outstanding women in religion, law, medicine, literature, etc. This fact gives great promise for the development of work among the women of India.

The builder of this devotional theme will find help in the devotional talk outlined for Young Matrons on page thirty-eight of the January WORLD CALL.

We would suggest the use of the picture, "The Light of the World" by Holman Hunt as a most effective way of presenting this devotional theme, using the worship service written for use with the picture by W. E. M. Hackleman in his book, *American Church and Church School Hymnal*—314 a, issued by the Christian Board of Publication at St. Louis, and in use in many of our churches.

JOY F. TAYLOR.

Echoes From Everywhere

A Leopard Scare

Yesterday brought an unusual case to the hospital. A little girl had been picked up out of bed and thrown out of the house by the paw of a leopard, but before he had a chance to pick her up again the cries of the household frightened him away. The little girl escaped with one claw puncture in the forehead above the eye, a gash on the cheek and one in the neck under the jaw, which required two stitches.

When we see the frail huts about on every side, we wonder how many relatives the hungry beast has out prowling about every night. A strong leopard paw could reach into almost any house in this village, right through the walls, too. Our own house has good walls but we have no doors to close.

MRS. W. H. EDWARDS.

Bolenge, Africa.

Longview Church Nearing Completion

In May, 1930, H. O. Wilson was called from Marion, Illinois, to become pastor of the Longview, Washington, new church. He began immediately to organize a new congregation in the city, and start the erection of a new building. On Sunday, January 25, Jesse M. Bader preached for the new congregation and had conference regarding the progress of the work. The building is half completed now. The new structure will be ready for dedication about May 1. When completed, it will be one of the most beautiful buildings on the coast. By that time, the congregation will number about 150. This building and congregation have been made possible by the joint cooperation of the West Washington Christian Missionary Society, the Christian Board of Publication, the Longview pastor and church, and the United Christian Missionary Society through its church erection and home missions departments.

After Many Days

Via China comes a copy of a letter from by Dr. P. F. Price of Nanking Theological Seminary to Dr. E. I. Osgood, who spent so many years in China and is now doing such effective work here at home:

"When people have been out of China a good long while I know that they are

especially cheered by any remembrance of them.

"It is our custom here toward the close of the school year to hear a word of testimony from the senior graduating class, one by one.

"Of this is Mr. Wang Yoh-tung, who is about the best man in a class of twelve. In his testimony yesterday morning in which he was speaking of what influenced him toward the Christian life, he alluded several times to you and spoke of how the work in the Hospital—not only the attention to bodily sickness, but the personal interest in each individual and a prayer that someone had with him—was one of the main factors in leading him to become a Christian. We feel that he promises to be a very useful minister of the gospel."

People Eager To Hear

Recently I made a trip to Jerez, with Miss Concha Chavis. Miss Chavis went with the idea of creating interest in a woman's society and I for the purpose of studying the conditions for future health work.

Visits were made with the pastor in the majority of the homes where there are church members and where there are persons who have shown interest in the work of the church. Miss Chavis presented the work of the woman's society to the women but felt that there were not enough who were members of the church to encourage immediate organization. We were in Jerez four days. Each night there were services in the church, Miss Chavis presenting the message. Two services had additional talks which related to the home and health.

We found the people were eager to learn and they begged us to stay longer. A promise for a two weeks' visit was made, during which time classes in hygiene would be given to the mothers and also something for the children. At the present the pastor is giving classes in reading to the women. There seems to be quite a bit of interest in these classes, for not only the church members attend but Catholics also.

FLORINE CANTRELL.

San Luis Potosi, Mexico.

Home Department Dedications

The new school building which has been in process of erection this year at Hazel Green, Kentucky, will be dedicated at commencement time, Tuesday, May 19. Henry A. Stovall is the principal of this mountain school. Jesse M. Bader, chairman of the home missions department, and secretary of evangelism, has been asked to dedicate this new building. Invitations to attend the commencement and dedicatory services will be sent far and near to friends.

Two beautiful chapels will be dedicated at McAllen and San Benito, Texas, on Sunday, April 26, and Sunday, May 3. They have been built for our Mexican congregations in these two places. In addition to the chapel built at McAllen, a parsonage has been built for the pastor, Mr. Gloria.

Wedding party at the marriage of Mr. Bhairon, evangelist in Mahoba, and Subhautin Bai, nurse in the Children's Home, Kulpahar. The flower girls are daughters of Mr. Bhairon by a former marriage and the bridesmaids teachers in the Children's School

Year of Progress

This has been a year of progress. Our congregations (thanks to your generosity) are better housed than ever before in the history of the work. There are a few places where we have no buildings and several others where the buildings are pathetically inadequate. We trust that buildings for these places will come when general economic conditions improve. In the meantime we are mighty happy over what we have. Attendance at all services is greatly improved. There seems to be a real hungering and thirsting for the message of Christ. From the standpoint of baptisms last year was the best in the history of our sion. This year, from present unofficial reports, promises to surpass last year. In spite of the financial depression (Puerto Rico is pathetically poor at all times, but just now it is suffering with the rest of the world an added depression) offerings in our churches have made a gain this year and are well above the figures for any other year. Many of our Christians are more than tithers.

C. MANLY MORTON.

Rio Piedras, Porto Rico.

Beginning Third Session

School opened at Congo Christian Institute for the third session with forty-one men enrolled and thirty-five women in the elementary school. We are very happy with this beginning. This year the Congo Christian Institute hopes to have its first graduating class.

HERBERT SMITH.

Bolenge, Africa.

Weddings at Kulpahar

Recently two of our girls were married on the same day. Both married boys who are living in Maudaha. One wedding took place at 12:30 and the other at 3:30. Both brides were dressed in white and looked very pretty.

At 6:30 about sixty guests sat down to a delicious supper of Indian food. At this time several nice gifts were presented to the newly married couples.

Thus two more Christian homes have been established and we hope as these couples go out into villages to live and work among the people that many souls may be won to Christ.

LUCILE FORD.

Kulpahar, India.

Hidden Answers

1. What did Mark Njoji say was the difference between Christians and heathen at Bolenge?
2. Who is "Fighting Mac"?
3. How many churches have we in India?
4. What ordinance did one town in the Philippines pass?
5. What is the latest news about "Fibby"?
6. How many churches have supported the same Living Link for twenty-five years?
7. What missionaries died during February?
8. What do you know of the Shah family in India?
9. Where do the Disciples of Christ stand in giving?

"To These We Hand the Torch"

In which we become acquainted with the Indian Nationals who carry the torch of the educational work in our India Mission.

THE India Mission of the Disciples of Christ has twenty-three schools wherein two thousand boys and girls are studying daily. To carry on this work there are nearly one hundred and twenty teachers and twelve persons who supervise the work of the teachers. Until he came home on furlough in the spring of 1930, Donald McGavran was the supervisor of the educational work of all of the stations, and since then, T. N. Hill, living at Jhansi, has had charge of this work.

It is interesting to note that in many of the villages those who teach in the village day schools have their work so planned that they can give some hours every day to evangelistic work in the homes of the village. For instance, at Barela, a small village near Jubbulpore where the work is supervised by an American university trained Indian, there are four evangelists, Hansa Scott, Miriya, Dhanyabad, and A. M. Morgan. These four men, three of whom were reared in our boys' orphanages in the old days, give part time to teaching and part time to preaching. The wives of the last three named teach a part of the day in the girls' school, and make evangelistic calls in zenanas a part of each day.

Miss Leta May Brown writes that Bhayalal is a good example of what even poorly trained Christians can do in education. He is the lowest paid man of the evangelistic workers at Damoh. He has had little education and no Bible training so is not classed as an evangelist but a bookseller. However, he has made full use of the ability he has. He is working among the outcasts and twenty-five children come to him every day for instruction in reading and writing as well as Bible stories and Christian songs. He sells more books than all the rest of the evangelists at Damoh together.

Samuel Masih, B.A., has been the headmaster in the middle school for boys for six years. He is enthusiastic in games and in scouting and built up the middle school, carrying it through a Hindu boycott, leaving it in better condition than before. He is now in a seminary expecting to secure his B.D. degree, after which he will continue his leadership in community or evangelistic work.

John Jacob teaches in the middle school of Jhansi and only passed his college entrance examination after many repeated attempts, which shows his determination. He is a splendid singer and a church leader. His wife, Racha Bai, was trained in the Bilaspur Normal School and teaches in the primary school of Jhansi. She also is a good singer and is a deaconess in the church. Teaching with John Jacob is Elisha, a teacher of many years' experience, but also a good carpenter and quite unashamed to practice his secondary trade, which is unusual in India. Among the other teachers in this middle school is a Mohammedan, Yusal Ali. "Mr. Useful," as the missionaries call him, takes part in the church and religious exercises of the school, though he has not yet become a Christian.

At Mahoba, an outstanding woman teacher is Khumaniya Bai, who was raised in the Mahoba Orphanage. She has had no special training but possesses great executive ability and good common sense. She was employed by the mission for several years after the death of her husband, and in 1919 she became head mistress of the municipal town school. This work she has carried on with very great success.

The head mistress of the high school in connection with the Burgess Memorial at Bilaspur, Miss Winnie Shaw (an Indian woman) has her Master's degree. She is a third generation Christian, her ancestors on her mother's side having been converted by William Carey, the pioneer missionary to India. Working with her as head of the normal training department is Miss Jessie Ram, who comes of a high caste Brahman family. Her grandfather, however, was persecuted and lost all his property through becoming a Christian. The British Government rewarded them for their loyalty during the Great Mutiny, and they are very influential. Teaching in the same school are six other splendid young Indian women.

There are three primary schools out in the district from Pendra Road and also a junior high school in Jyotipur, the Christian village near that town. Clarence Master and his wife had ten years of experience before they went to Pendra Road two years ago. They took hold of a very hard situation there and have made a great success of it. There was much opposition from a sect called the Arya Samaj. The villagers were forbidden by these people to send their children to school so that Clarence and his wife started the school with only two children. But cholera soon broke out and he went among them, giving them medicine and helping in every possible way. Little by little all prejudice was broken down until today there is a school of 67 in full swing.

Sumaru Singh is a preacher-teacher in a non-Christian village near Pendra Road. He has given twenty-six years of service, the last few under great physical difficulty caused by an accident, but he is always cheerful. He goes into the non-Christian villages and very soon has the people sending their children to school where they learn about Christ. Then he invites the parents to come and see what kind of program their children can put on, and from their own children's lips these people who have never heard of Christ, hear them praying to the One True God and asking his blessing on their parents. There are ten other men and women giving excellent service in the schools at Pendra Road.

At Damoh there are fourteen men who are carrying on in connection with the Boys' Boarding School and Orphanage. Some of these men will be described in a future article on industrial education. A good example of the type of men that they are is G. Prashad, who for twenty years has been head master of both primary and Anglo-Vernacular Middle schools. Although he is fifty-five years of age, he takes an active part in hockey, football and other games played by our schoolboys.

The Girls' Primary School at Damoh has for its teachers four women who are wives and mothers.

Answering India's Call

Dedicated to Missionaries Going to India

'Tis "India's coral strand" that calls,
And tells of darkness lurking there,
And so I leave old friends and loves,
And haste the Lighted Torch to bear;
And oh! the call comes loud and long—
How can I turn a deafened ear?
For there are many hungry souls
With whom the Bread of Life I'll share.

And thus my heart grows strong with Hope,
For with me goes Unchanging Love,
And India's voice that loudly calls
Is echoed from the realms above.
But there are some, who may not go,
With us the Lighted Torch to bear—
With them there rests a mighty power—
A power to wield with God in prayer.

And ye, who stand behind the ranks,
And view the battle almost won—
'Tis yours to lift the Lighted Torch,
That falls from hands, whose work is done;
For India's clarion voice will sound,
And thru the years will never cease,
Until the morning Light shall break,
To usher in the Prince of Peace!

—*Mrs. Edith Elsam, formerly of India.*

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

March 1, Foreign Missions Day in the churches. March 29 to April 5, Easter week of prayer and Self-Denial. April 5, Easter, offering taken for the preaching work of the United Christian Missionary Society.

The Pageant at Easter

As we come to the presentation of the work of our church the world around, and as we realize that if it is to be maintained it can only be done through the sacrificial giving of the members of the church in the United States, we shall find that one of the greatest helps to making the facts clear and the appeal vivid to the bulk of our church members will be through the art of pageantry. The plays put on for use this Easter by the department of religious education are especially fine in their emphasis on the great task to be done in spreading the gospel.

(1) "Lovest Thou Me?" That question is being asked our churches today, just as it was asked Peter in days long past. If your men will take the time and the trouble to present this play your church will benefit.

(2) "Follow All the Way." We sing, so often, "I'll Go With Him All the Way." This striking pageant takes us the whole way round the world and presents the work we are doing in His name. Are we willing to follow? It will take a larger group—men, women and children—to present this pageant. It will be worth much in the life and consecration of the church if it can be presented.

(3) A dramatic program, "The Open Door," which can be used in churches unable to put on the more pretentious type of play, or which can be used in addition to the other two plays, is found in the March WORLD CALL. We strongly urge the presentation of one or more of these dramatic presentations in every church of our brotherhood. Drama makes things real. If we see, we realize. If we realize, surely we shall advance.

Educational Plans for Sunday Schools

The entire month of March is to be observed by our Sunday schools in preparation for the Easter offering which this year is one of Self-Denial and sacrifice that the work of the United Christian Missionary Society may go forward without hindrance. The women of the missionary societies have always observed the Easter week of prayer just preceding Easter, as a time of self-searching and Self-Denial, and it is fitting that this same emphasis be followed by all members of our churches in remembrance of the sacrifice of our Lord and Master.

The demand made by various churches for materials which are educational as well as promotional has led the department of religious education and the department of missionary education to the experimental preparation of graded materials which can be used in making an educational approach to the special day offering at Easter time.

For Leaders of Children

There is available as supplementary material to the pamphlet, "Jesus, the Friend of Children Everywhere," a packet of materials selling for 25 cents to those who feel the need of additional help. The contents of these packets are as follows:

1. Suggestions for posters.
2. Suggestions for dramatizations.
3. List of source materials for the leader.
4. The following original stories:

"The Face in the Dark"—(The story of a Negro boy in America who found his chance.)

"Guadalupe and the Loaf of Bread"—(How the children of our churches helped a small Mexican-American girl.)

"Finding a New Home"—(How one of our benevolent homes for children helped Jeanette and Billy.)

"Cherry Blossoms"—(A little Japanese girl in Colorado finds friends.)

"White Magic"—(How a medical missionary in Africa fooled a Witch Doctor.)

5. Maps showing the work of our church around the world.
6. Samples of free materials.
7. A new missionary hymn.

For Leaders of Intermediates and Seniors

A packet of materials supplementing the free pamphlet, "My Widening Circle," is available for 25 cents. In this packet will be found the following materials:

1. Map talks on the work of the Disciples in the United States and in lands afar.
2. Reference list of four stories for intermediates on this theme.
3. Four stories for seniors: Three leaflets and one mimeographed sheet.
4. List of source materials on the work of the Disciples of Christ.
5. Poster suggestions.
6. Hymn suggestions, with one copy of "Are Ye Able?"
7. A page of suggestions for dramatizations.
8. Sample plays for promoting Easter offerings.
9. Sample coin box; coin envelope, order sheet, etc.

For Leaders of Young People and Adults

A packet of stories and helps to supplement the free pamphlet, "Broadened Horizons," will be provided for 25 cents. In it will be found:

1. Four short talks.
2. Additional suggestions for stories and posters.
3. Suggested hymns with one mimeographed hymn, "Do You Love Me More Than These?" included.
4. A page of suggestions for dramatizations.
5. Sample plays for promoting the Easter offering.
6. Source material on the work of the Disciples of Christ.
7. Sample coin box, coin envelope, order sheets, etc.

Other Suggestions

1. Stories that will interest and challenge adults will be found in the January, February and March issues of WORLD CALL, under the heading "Missionary Illustrations of the Uniform Sunday School Lessons." These illustrations were planned to fit into the idea of sacrifice and Self-Denial, and can be used for the adult assembly the four Sundays leading up to Easter.

2. The issues of *Front Rank* dated for the four Sundays of March, 1931, will contain worship services with stories for young people, showing what it will mean in suffering, disappointment and injury to the world mission of the Disciples if we do not sacrificially share in a greater way than ever before through our Easter offering in the Sunday schools.

3. See the *Bethany Church School Guide* (Christian Board of Publication) for four worship programs for children which will lead up to the special Easter offering. Stories referred to in these programs are given in the children's missionary monthly magazine, *The King's Builders*.

Trails of Discovery With Latin-American Friends

This new issue of *Trails of Discovery* carries forward the study of the fourfold comprehensive way of life for intermediates. The missionary emphasis is provided through a study of friends in Latin America, especially emphasizing those parts of Latin America exclusive of Mexico where we have work.

"The Pedlar's Pack"

We have just received from England a most charming book of really choice rhymes, which are invaluable for developing appreciation in children of other races and countries. It is illustrated by charming drawings which show these same children around the world, that are told of in the rhymes. It is not only a book which children will enjoy, but should be in the world-friendship library of any junior department of the church schools. Price 75 cents.

Bulletin III—No. 3

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

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Adult-Young People's Worship Program for Sunday Schools

For Use Any Sunday in March

By EDITH EBERLE

Theme: Self-Denial

Aim: To lead the group into a heart-stirring realization of the need for sacrificial giving that the work of Christ may go forward.

Call to Worship:

Bless the Lord, O my soul;
And all that is within me, bless His holy name.
Bless the Lord, O my soul
And forget not all His benefits.

Hymn: "Hark! The Voice of Jesus Calling," or "Ho! Reapers of Life's Harvest."

Scripture: The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. The world is mine and the fulness thereof.

The vine shall give its fruit, and the ground shall give its increase, and the heavens shall give their dew.

Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High.

Freely ye have received; freely give.

Prayer: The prayer should stress the goodness of God to us and our manifold blessings, the needs of the world and our obligation to all needy people. Our responsibility in carrying on the work that Christ left for us.

Hymn: "O Master, Let Me Walk With Thee," or "Jesus Calls Us, O'er the Tumult."

Talk: Emphasize the thought of self-denial using as an illustration the story of Sam Daly as found in Missionary Illustrations of Uniform Sunday School Lessons, March 22, this issue of WORLD CALL. Refer to the Easter Self-Denial offering.

Poem:

"Go break to the needy sweet charity's bread,
For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer rang.
"Oh, no," said the angel, piercing me through,
"Just give till the Master stops giving to you."

Hymn: "Savior, Thy Dying Love."

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

March 1: Jesus Sending Forth Missionaries

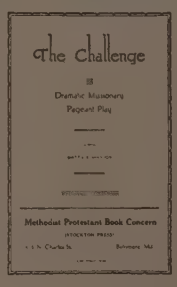
With the first Spaniards who went to the Philippine Islands four hundred years ago to explore, conquer and take possession of the Islands there went Spanish priests and friars of the numerous religious orders to Christianize the Filipino people. They penetrated everywhere into the lowland regions and found the lowland tribes comparatively easy to reach and ready to listen to the Christian teaching. So for almost four hundred years the lowland tribes of the Philippine Islands have known the Christ and have been at least nominally Christian. But the mountain tribes, more warlike, more inaccessible in their mountain fastnesses and a hardier people, resisted every attempt on the part of Spain to Christianize them. The United States, entering the Islands thirty years ago found these tribes still unconquered, uncivilized, wild and pagan, still following their ancient customs and heathen rites of worship. Only slowly was work opened among the hostile mountain tribes. Only slowly was it borne in upon the consciousness of the Christian tribes of the lowlands that they had a responsibility toward their own pagan folk of the mountains. Not many miles east of Vigan and Laoag, where our missionaries live, the mountains rise and there live thousands of pagan people. Missionaries began making itinerating trips into these mountains and Christian groups began to spring up. Gradually our own Filipino churches began to feel their own responsibility toward these mountain people. A young student preacher gave most of his vacation one year to evangelistic work in a mountain village and came back with such glowing reports that the people were stirred. Down from the mountains to one of our churches there came a native chief, an erstwhile head hunter, to plead for Christian teachers for his tribe. And so it happened that from lowland tribes there went missionaries to the mountain tribes, people who had once been bitter enemies, between whose tribes blood had been shed. It has not been easy. Ancient enmities have had to be forgotten. New adjustments have had to be made. Real sacrifice has been met. Our Filipino churches are poor. They have never had much to give. Into the budgets of Filipino churches there has been written a sum for carrying the Christ to others. From the Christian churches of the Philippine Islands, our own churches and our own Christian brethren, there have gone into the mountain regions Filipino missionaries supported by Filipino funds and administered by the Filipino missionary society. The harvest is rich, the laborers are few and they work against tremendous odds, inadequately equipped but rich rewards follow their efforts in souls won to Christ. They have known sacrifice but they have been abundantly blessed as they have followed the Master's teaching and example. At the present time Harry Fonger, missionary located in Vigan, is giving the major part of his time to the mountain work.

March 8: The Good Samaritan

A young Japanese man teaching in the public schools of his home town became ill and finally at the urging of his principal went to see a doctor who gravely said after the careful examina-

THE CHALLENGE

A Dramatic Missionary Pageant in Five Episodes



By Mattie B. Shannon

30c copy; $3.00 dozen, postpaid

Mrs. Duncan's daughter, Mary, decides to become a missionary after hearing a sermon at her Grandmother's church. The pageant depicts the call, the responsibility and the need for workers in the foreign field. This need is clearly portrayed by a call for service in both China and India, but, alas! the lack of funds makes it impossible for the Missionary Board to send Mary to either of these fields. The pageant closes with a dramatic plea for a reconsecration of talents and tithes to make possible carrying out the great Commission of our Lord—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The tableaux effects are striking, and the entire pageant leaves a lasting impression on the audience.

Missionary Offering Box

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A unique design, appropriate for Missionary Societies or special Missionary Collections. The inscription is "Go ye into all the world and preach the Gospel to every Creature." The design pictures the two hemispheres showing a Christian and Heathen scene.

Made of heavy cardboard with a tin top and bottom, size 2 x 2½ inches.

Stockton Press -:- 516 W-N. Charles St. BALTIMORE, MD.

tion had been made, "I will tell your principal what your trouble is." "No, tell me," urged the young man. Still the doctor insisted that he would talk to the principal of the school but finally yielded to the young teacher's urging and told him, "You are a leper." The young man, completely crushed, with all hope gone in life, returned to the school and told his principal who commanded that he leave the school instantly. No sympathy was offered, only to get rid of the teacher with so grievous a disease. He went home and told his family his trouble. Again there was no sympathy. Instead they turned on him with a storm of abuse for bringing such a curse upon them. They ordered him out and one after another they scorned him, leaving him alone and uncared for as the disease grew upon him and his suffering in body and soul grew greater. Often he went to his mother's grave and prayed to the gods that he might die. A young Christian Japanese heard of him and called several times at the hovel only to be refused admittance. Finally one day the young Christian, eager to help the poor leper, paused before the door, quickly pushed it open and entered before the leper could debar him or hide away. He found him cowering among his bed coverings, a poor, dejected, cringing, loathsome-looking fellow, more animal than man. He made friends with him, called again and again, even accepted food at the leper's hands. He shaved the leper and cut his hair, praying for his own safety from the disease as he did so. By kindly, Christ-like treatment he brought comfort and hope to the leper who after a time became a Christian, cleanly and decent in his habits and living hopefully and cheerfully in spite of his terrible leprosy.

March 15: Jesus Among Friends and Foes

Born and bred in a wealthy and prominent Mohammedan warrior family in Afghanistan, educated in Persian and Urdi, and an influential Mohammedan teacher was Yakub Ali. One day while he was reading the Koran an Englishman remarked, "You ought to be reading something better than that." Wondering what could be better than his Koran he began searching for that "Better Book." Finding a New Testament, reading it carefully and comparing it with his Koran he decided to follow Christ, having come to the conclusion entirely as the result of his study. Cast off and disowned by his family he wandered with his wife and child into India where he eventually came to one of our mission stations where he lived and served for thirty years. In all that he did he showed himself a friend of Jesus and beautifully interpreted his Christ to all who knew him. His advice was sought in individual and church matters. He was faithful in his church attendance,

"Go ye into all the world and preach the gospel to the whole creation."

To Be Commanded to Do

Then to Be Told to Don't

Cable: "Sorry, but we have insufficient funds to carry on your work."

DO'S	DON'TS
DO—Go Preach "The fields are white already unto the harvest."	**DON'T Preach** Insufficient funds!
DO—Go Teach "Teaching them to observe all things whatsoever I commanded you."	**DON'T Teach** Insufficient funds!
DO—Go Heal "And they brought unto him all that were sick."	**DON'T Heal** Insufficient funds!

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An opportunity to DO—through your missionary offering to Save the Work of

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Around the World.

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Easter supplies that will help you present this challenge:

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"LOVEST THOU ME?"—Play
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Graded Material

"BROADENED HORIZONS" (Y. P. & Ad.)
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"JESUS THE FRIEND OF EVERYONE" (Children)

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BETHANY SENIOR TEACHER .15
By Mrs. H. C. Munro

Adult Quarterlies

By Prof. E. E. Stringfellow, Teacher of the New Testament, Drake University.

BETHANY BIBLE TEACHER .15

BETHANY BIBLE STUDENT .07

BETHANY POCKET QUARTERLY .05

BETHANY SERVICE LEAFLETS, by Mrs. S. A. Paddock .03

BETHANY HOME QUARTERLY .09
By Mrs. Mary McRae

Samples Free Upon Request

Christian Board of Publication

St. Louis, Missouri

preached and witnessed for his Christ to the very end of his days. His radiant soul made him a joy and blessing to all. In times of persecution in the home country at the time of his decision for Christ as well as among those who honored and loved him, he showed himself a friend of Jesus by the way in which he lived for Him.

March 22: The Use and Abuse of God's Gifts

The life of sacrificial service of an obscure, illiterate Negro farmer on a worn-out plantation in Alabama teaches us a lesson on the right use of God's gifts to us. Twenty years ago Sam Daly was janitor and general flunky to the boys at the State University. A devout Christian, he wanted to read "de good book" for himself, and the students in desultory and good-natured fashion began to teach him to read. By diligently saving his money he was able after a while to buy the hack line between the town and university. Some town lots were acquired and after a while were sold for 500 acres of neglected land in the nearby country. Now he could settle down in contentment, well fixed for life. But Sam's vision included others, especially little Negro boys who like himself had never had a chance. He chanced upon an advertisement in a Birmingham newspaper in which a big-hearted juvenile court judge was calling for volunteers to help care for colored youth who were brought to him from the slums of the city. "Who will take my little criminals out of jail, out of the swirl of evil. . . . to the purity of God's out-doors?" And holding out his big black hands Sam Daly answered back, "I, boss!" So his old farm wagon rattled into town and out again bearing the big smiling colored man and his first charges, five little wide-eyed Negroes who were seeing real country for the first time. Trip after trip the decrepit old wagon made, carrying back yet more boys until in less than ten years' time 300 colored boys had been sent to the farm to work out their court sentences, or as Sam liked better to put it, "Just come ter lib wid Suella an' me." A Mission Board provided a well trained Negro schoolmaster and the boys were required to spend two hours daily in the little log schoolhouse. Further than that their training consisted in farm work, helping raise food enough for the big family, cutting firewood, helping fell trees for new sleeping quarters. But best of all was the home life. Three meals a day and served at a table. A scripture verse from each boy at the breakfast hour. A bed to sleep in, and that bed "made up." Love, patience, kindliness and understanding on the part of Sam Daly and his wife who both loved boys and whose kindly ministrations saved two hundred and seventy sin-marked boys and turned them into worthy citizens. Out of the 300 only ten per cent "went bad."

But how in the world has he done it? How has he fed and clothed and housed this big family? The salary of the schoolmaster and a few very small gifts was all the help Sam Daly ever had. No public funds aided him though he supported the charges of the state. Strenuous daily toil, scrimping and saving, real sacrifice and self-denial on the part of Sam and Suella. Came the day when Sam had to mortgage his farm in order to borrow $1,800 to help house, feed and clothe his charges. The Birmingham judge spoke to Sam about it one day saying that he was going to lose all he possessed taking care of those little Negroes. "There is a mortgage on your place now," said the judge when Sam refused to be worried. "But it ain' fo'closed yet," replied the undaunted Sam. He had mortgaged his all for his work for others. He died impoverished as he had gone to Atlanta to lay his plea before churchmen of that city. Such a story of real self-denial one seldom hears.

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Hartford School of Religious Education (interdenominational) offers thorough training to men and women. 230 graduate and undergraduate courses available in three schools. At least two years college or normal work for entrance. Degrees B.R.E., M.A., M.R.E., Ph.D. Graduates hold salaried positions.

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Canton Missouri

Receipts for Seven Months Ending January 31, 1931

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$143,308.68	$ 2,916.63*	$ 4,962.88	$ 2,036.59*
Sunday Schools	131,275.50	5,505.46*	1,246.15	573.19
Christian Endeavor Societies	2,377.45	167.68*		
Missionary Organizations	241,188.60	9,740.53*	268.17	1,801.15*
Individuals	24,083.92	4,655.61	16,109.71	19,884.93*
	$542,234.15	$13,674.09*	$22,586.91	$23,149.48*

From Miscellaneous Sources

Bequests	$ 20,727.07	$17,151.16	$20,286.64	$17,933.68
Interest (U. C. M. S.)	44,227.46	2,495.01*	1,541.67	716.67
Interest (Old Societies)	19,918.77	1,619.70		
Receipts from Old Societies	46,361.49	6,823.80	13,248.49	18,901.91*
Home Missionary Institutions	38,357.26	3,169.80*		1.00*
Benevolent Institutions	47,604.91	2,807.41*	4,444.48	2,671.24
Annuities			26,110.73	6,156.90*
WORLD CALL Subscriptions and Advertising	29,240.83	4,232.60*		
King's Builders	1,803.26	428.79*		
Literature	23,187.44	5,797.18*		
Miscellaneous	26,055.60	1,640.11	6,095.30	3,907.92
	$297,484.09	$ 8,303.98	$71,727.31	$ 169.70

Board of Education

Churches	$ 30,389.98	$ 6,581.13
Endowment Crusades	534.37	459.46
	$ 30,924.35	$ 6,121.67

*Decrease.

The Missionary Register

Missionaries Arriving on Furlough

Dr. and Mrs. G. J. P. Barger, leaving Africa about February 17.
Miss Veda B. Harrah, India, Spring, 1931.
Mr. and Mrs. John N. Bierma, India, Spring, 1931.
Miss Ruth E. Fish, Buenos Aires; Arrive New Orleans, last of March on S. S. Montevideo Maru, Osaka Shosen Kaisha Line.

Missionaries Returning to Field

Mr. and Mrs. R. D. McCoy, Japan; March 2, S. S. Asama Maru, N. Y. K. Line, San Francisco.
Mr. and Mrs. M. L. Norment, South America, M/S "Sud Pacifico," New York, April 4.
Miss Grace Young, Tibet; S. S. Asama Maru, N. Y. K. Line, Los Angeles, March 2.
Mrs. Minnie Ogden, Tibet; S. S. Asama Maru, N. Y. K. Line, Los Angeles, March 2.

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Address E. R. COCKRELL, President

With Our Apologies

In the last issue of WORLD CALL the name of Dr. W. A. Shullenberger was inadvertently omitted from the College of Religion faculty list of Butler University. As Dr. Shullenberger teaches a regular credit course in the department of Practical Theology, his name should have been listed with the other teachers and lecturers. The omission was no doubt due in part to the fact that his genial countenance was missing from the group picture which accompanied the faculty list.

Pentecostal Sharing Additions

The United Christian Missionary Society wishes to add to the list of Pentecostal Sharing groups that was published in the booklet this fall the following groups:

University Church, Fort Worth, Texas
Womens' Missionary Society of First Church of Christ, Williamsport, Pennsylvania

We congratulate these groups on having become Pentecostal Sharers.

NEW YORK CENTRAL CHRISTIAN CHURCH
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A FRIENDLY CHURCH

Communion Ware of Quality
Best Materials — FINEST WORKMANSHIP — ALUMINUM or SILVER PLATE — Individual Glasses
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To try Dr. Woolston's "Seeing Truth" Packets. Containing objects with full directions. Send 15c for sample packet. **SEEING TRUTH CO., 330 E. Thompson St., Phila., Pa.**

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"It touches the conscience to the quick."—*Evangelical Herald.*
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The Last Page

MANY of our splendid contemporaries recognized our Twelfth Birthday Celebration in their editorial columns with appropriate and often very flattering remarks. It remained, however, for our generous friend, *The Christian Century*, to take the occasion to makes us the priceless gift of eighteen additional years of life. Picking up its issue of January 28 one morning, we were amazed to find how we had aged overnight. It said:

"This month WORLD CALL, Disciples missionary monthly which has attracted attention everywhere for its interesting qualities, celebrates its 30th birthday."

Yes, we're shamelessly suggesting all through this issue that you dig down in your pockets and share your material blessings with some of the less fortunate. Why shouldn't the greatest work on earth make a bid for the nickels and dimes and dollars you throw so heedlessly in other directions? According to Dr. George Burton Cutten, president of Colgate University, New York, 20,000,000 people attended the movies each day last year, an average of $5,000,000 daily or of close to two billions for the year. Circus admissions last year amounted to over $30,000,000, an amount greater than the missionary offering of the leading denominations. Over $100,000,000 was spent on dance orchestras and $5,000,000 was paid to see two prize fighters forget they were men. In the face of these figures, don't wail when somebody asks you for a missionary offering the first Sunday in March.

And don't criticize us for getting "promotional." If it's promotional to get hot and bothered about children starving, hospitals being closed, schools, that have just got a foothold in a community, having their doors locked—then we're arch-promotors. Anyway, we bang out a lot of things that come in for criticism, but we proceed to bang on gloriously.

One ingenious song leader paraphrased the song "Showers of Blessings" and had the audience sing as an offertory:

There shall be showers of greenbacks
Showers of greenbacks we need;
Little dimes 'round us are falling
But for the greenbacks we plead.

All of us have convictions, but some of us shape them ourselves and others of us are shaped by them. In this connection, Glenn Frank, president of the University of Wisconsin, tells of watching a young calf trying to stand.

"It managed to stand by spreading its legs widely apart and taking a very rigid position.

"In striking contrast, the mother stood with an adult assurance that nothing could disturb her poise, her balance, her equilibrium.

"The calf had to spend the major part of its energy preserving the rigidity of its position if it was to stand at all.

"The cow could afford to be casual and unconcerned about her position because she had developed poise; she was in no danger of falling even when shifting from one position to another. . . .

"Some of us never learn to stand alone intellectually save by the calf-device of bracing ourselves and taking a rigid position, an unalterable position, a position that refuses to submit to bombardment by new facts or telling arguments. . . .

"The man who cannot keep to his feet intellectually without becoming a 'bigot without a doubt' is calf-minded."

Whither?

Oh, tell me, I pray,
Met you a vagabond going that way?
Bore he a scythe? Had he long, hoary beard?
Noted you sly, furtive looks as he neared?
I've lost untold treasure—a life's hoarded store—
And none but the vagabond passed by my door.
You say he trekked slowly, weighed down by a pack?
Oh, tell me, sir, caught you a glimpse in his sack?
Saw you there anything glittering, bright?
Anything rosy or silvery white?
Greater in value than earth's rarest gem—
Dreams, cherished hopes—saw you nothing of them?

Time, the old robber! I know it was he.
Call to him! Why does he not wait for me?
Can they be lost? Oh, sir, tell me I pray,
Journeys that vagabond no more this way?

—BLANCHE F. SALTER, in the *New York Times*.

Some Japanese Proverbs to Remember

"Even in a village of right there's generally a patriot to be found."

"When all men praised the peacock for his beautiful tail, the birds cried out with one consent: 'Look at his legs, and what a voice!'"

"A lie has no legs, but scandalous wings."

"Brothers quarrel like thieves inside a house, but outside their swords leap out in each other's defense."

"The heaviest rains fall on a leaky house."

"A man with a sour face should not open a shop."

"The man who has once been bitten by a snake fears every piece of rope."

"The wind and the cherry blossom can never be good friends."

"A man who always wears his best kimono has no Sunday clothes."

"Better to wash an old kimono than to borrow a new one."

All publishers of periodicals receive curious letters from their readers; but the following, written to the *Christian Science Monitor*, stands out as the gem of the year:

"Dear Sir: When I subscribed a year ago you stated that if I was not satisfied at the end of the year I could have my money back. Well, I would like to have it back. On second thought, to save you trouble, you may apply it on my next year's subscription."

A prayer to the Creator of trees:

Teach us a true sense of values. Take the merciless ax out of our hands and instill in our dollar-bound hearts—if it be possible—a reverence for the slow growth of ages. Remind us to build our puny architectural designs in deference to trees, rather than to hew them down to suit our changing fancies. Forgive us the stately elms we have sacrificed—to apotheosize war in extravagent memorials. And when the lovely etching of a bare tree against a sunset in winter or the cool and leafy shade of its summer pleases and comforts us, then stab our spirits awake to a just appreciation of these glorious beauties of nature which our ancestors haye graciously spared for our delight, and help us to cherish this heritage for those who will need their shelter and beauty, their inspiration and grandeur in the days to come. And when we arrogantly pull down these age-old structures of Thine to make room for our toy structures, make us to see the gravity of our mistake and let our children profit by our own misdoings, that they may not commit the same offense. And, oh, plant deep in our hearts the love of an oak, the admiration of the elm's grace, the yearly wonder at the unfurling of small leaves in spring. Take the poor, simpering fool out of us and put instead the love of the beautiful in nature. For who are we that we should decree the death of a tree because it had gotten in the way of our willful planning? And along with all of this, O Lord, instruct us how to forgive those who blundered thus with these Thy memorials, and take the hurt out of our hearts. Amen.

—Trivia in the *Indianapolis Star*.

The Speech That Failed

The story is told concerning one of the secretaries of the United Society who was just leaving his hotel to hurry to a speaking appointment and noticed that he had forgotten his copy of WORLD CALL on which he was depending for some facts. He called to a bell-boy, "Run up quickly to room 456 and see if a magazine is there. I think it's on the desk. But hurry."

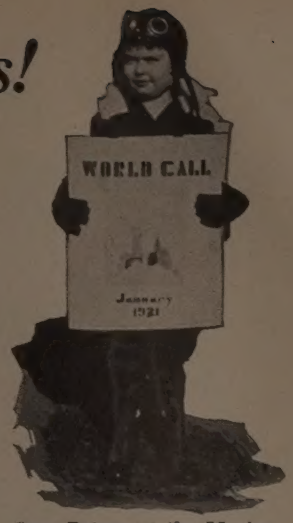
A minute later the boy returned panting, "Yes, sir the magazine's there, right on the desk."

The Birthday Party Is a Success!

Over four thousand candles were set burning in all parts of the country in celebration of WORLD CALL'S twelfth birthday during January!

When harnessed, the strength and power of four thousand lighted candles will illuminate many dark corners and shed a radiance in countless dismayed hearts.

Equally, the combined influence of four thousand additional readers of WORLD CALL will be a mighty force for righteousness, felt throughout the world.



Jane Peters of the Mexico, Missouri, Church, as a "World Call" aviator

Here are two sample letters from churches observing the event:

Dear World Call:

I just must write you about our lovely WORLD CALL party on Wednesday evening. I myself was like a child when it knows it is to have a party, full of anticipation. It seems everyone asked to have a part in planning for the party in any way did so with lots of enthusiasm. The cooperation was wonderful from the whole church. As the newspaper account said under big headlines the next day: "An inspiring sermon on WORLD CALL by W. S. Harsell on Sunday evening, followed by a colorful pageant, 'Keep to the Right,' inaugurated the observance of the week. Monday and Tuesday were devoted to solicitation of subscriptions, climaxed with a handsome banquet Wednesday. Twelve tables, representative of each month of the year, were arranged in a circle, centered with a round table adorned with an immense cake bearing twelve candles, gave the semblance of a wheel." Thirty-one subscriptions and I think more to follow, is the result.

Covington, Kentucky. MRS. JOHN BAUER.

Dear World Call:

I am enclosing the program of our Council for the January meeting. You will find a star opposite the address, "Two Little Words." It was clever and most unusual. The Two Little Words? why "WORLD CALL" of course! In the midst of the speech there was a great crash as though a door or roof was coming in, and a very beautiful six-year-old girl dressed in full aviation attire, leather jacket, leather cap and goggles came rushing in. She was fixed with a "sandwich board" arrangement. The front board was an enlarged WORLD CALL. It opened to two interior pages. The first inside page was made up of articles and pictures from the WORLD CALL, and across the center in large black letters, "Inspiration." The second inside page was made up of other articles and pictures and across the center the word "Information."

Then our official chef came in, dressed in a white jacket and cap carrying a large white cake on a purple covered tray. Twelve candles surrounded a large one in the very center. This candle in the center, so very large, was one to grow on. Then the little WORLD CALL aviator passed a lovely large basket to the hundred people assembled at table. A bit of the birthday cake was wrapped in white tissue paper and tied with a purple string, and attached to the string was a card to receive subscriptions for "WORLD CALL." There was a little package of the birthday cake and a subscription card for everyone present.

Then as the little aviator turned to go, the back sandwich board was read. It had the following injunction in large black letters, "Subscribe to WORLD CALL, $1.50 a year." And so with "Two Little Words" the WORLD CALL had a famous birthday party.

Mexico, Missouri. J. B. ROBERTSON.

Has Your Church Enjoyed This Event? It is Not Yet Too Late!

Send for information and supplies

Missions Building WORLD CALL **Indianapolis, Indiana**

The dining room of the Covington, Kentucky, church ready for the "World Call" Birthday Party

UNPROTECTED!

Delay Robs Their Families of Pensions!

1. W. E. Crabtree, San Diego, California
2. Carl B. Swift, Springfield, Missouri
3. Meade E. Dutt, Los Angeles, California
4. George W. Rector, Silex, Missouri
5. R. P. McPherson, Burrton, Kansas
6. Guy H. Findly, Iowa City, Iowa
7. J. W. Kilborn, Mt. Vernon, Illinois
8. — — — — — — — — — ?

All of these ministers, who died recently, were enrolled in the Pension Plan but five of the churches were *not!*

Any church that fails to pay its 8 per cent jeopardizes not only its own minister and his family, but also *2,000 others*, and the *honor of the brotherhood!*

By the time this is read 2,000 ministers will have made their 2½ per cent payments. As soon as these are covered by their churches' payments of 8 per cent all pension benefits except the age retirement pension will become effective, including:

1. The $1,000 death benefit
2. The $300 widow's pension
3. The $100 child's pension
4. The $600 disability pension

The age retirement pension depends upon the $8,000,000.

While We Dally Men Are Dying!

Has Your Church Paid Its 8 Per Cent?

Pension Fund of Disciples of Christ
Chamber of Commerce Building
Indianapolis, Indiana

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS